

TO THE CHRISTIAN READER.  
THE  
ANSWERS  
OF SOME BRETHREN  
OF THE MINISTERIE,  
TO  
THE REPLYES  
OF THE MINISTERS  
AND PROFESSOURS OF  
DIVINITIE IN ABERDENE;  
CONCERNING  
THE LATE COVENANT.

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2. CHRON. 15. 15.  
*And all IYDA rejoiced at the Oath: For they had sworn  
with all their heart, and sought Him with their whole  
desire: and Hee was found of them.*

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TO THE CHRISTIAN READER.

**T**Hat you may know our Proceedings, how wee are brought vpon the Stage, and contrarie to our expectation, are put in **P R I N T**. Comming to **ABERDENE**, on Fryday, the after-noonne, wee receaved the **D E M A N D S** of our **R E V E R E N D B R E T H R E N**, that night late; and, for the greater expedition, without delay, wee returned our summarie **A N S W E R S** on Saturday at night. On the **L O R D S D A Y** following, we desired to expresse our selues to the People in prelence of the Ministerie, but the Pulpits and Kirkes were altogether refused; and therefore in the most convenient place wee could haue, *sub dio*; and at such houres as were vacant from the ordinarie exercises of publicke Worship, wee delyvered our Message in the Audience of manie. After our last Sermon, towards Evening, wee found, that our labour was not in vayne in the **L O R D**: for dyverse persons, of speciall note, both for place and wisdom, with willing heart, and great readinesse of mynde, did publickly put their hands to the **C O V E N A N T**. Having the weeke following scene some parts of the Countrey, ( where besides the Presbyteries *Alforde* and *Deare*, who had subscrybed before, the Moderator, and dyverse of the Presbyterie of *Aberdene*, the Presbyterie and people of *Turres*, after they were satisfied in some scruples, did also subscrybe ) wee returned the next Saturday to *Aberdene*; where finding that some others had subscrybed that weeke, wee resolved to Preach vpon the morne. That night wee receaved a *Replie*, vnto which before our returne home, wee haue made an *Answer*. All these wee desire may bee vnpartiallie considered: and if it shall please the **L O R D**, that anie light shall come from our labour vnto thy mynde, let it bee ascribed not vnto vs, ( who neyther had tyme nor helps for such a taske ) but to the brightnesse of the Truth, and Cause it selfe, and to the Father of Lights: to whom bee, all Glorie.

To our Reverend Brethren,  
The Doctors & Ministers of Aberdene.



Hat our *Answers*

( Reverend and beloved Brethren ) haue not given you full satisfaction, as it may bee imputed to our weaknesse, in the defence of so good a Cause, so may it proceede also from your owne prejudice agaynst what could bee sayde by vs, which wee haue some reason to suspect for two causes, one is, that your *Demands* which wee conceived to haue bene intended meerelie for vs, and were sent vnto vs *from you in write*, were published before our comming, in *Print*, lyke as ye haue now Printed and published your *Replies* before yee had scene our *Answers* vnto that which wee receaved from you last in write; wee having promised to the bearer, to returne an Answer shortlie ere wee departed the Countrey. This may seeme rather to be a seeking of victorie from praïjudice, than a search of veritie for satisfaction. The other cause of our suspicion, is, that the groundes of our *Answers* to you, haue proven satisfactorie to others, who for Age and gifts of Learning and Understanding, are pryme men in this Kirke and Kingdome, and to whom modestie will not suffer you to preferre your selues:

selues. But whether our weaknesse, or your pra-  
 judice bee the cause, must bee now judged by  
 others, to whose viewe yee haue brought vs:  
 Whom therefore wee with you heartilie desire  
 vnpartiallie to consider our first and second An-  
 sweres; wishing and hoping that partialitie,  
 prauidice, and all worldlie respects and feares,  
 layde aside, the naked Trueth shall bee seene of  
 all her lovers. Concerning your confidence of vs,  
 as wee in loue judge, that yee thinke not your  
 selues to bee stryving agaynst the Trueth; so may  
 yee conceaue, that wee can no more bee brought  
 to your mynde, than wee can bee drawne from  
 the profession of our Religion, as it hath bene re-  
 formed, sworne, and confirmed by the late and  
 preceeding COVENANTS, and from following  
 the example of our religious Reformers, and the  
 manie Worthies succeeding them in this Kirke,  
 who would haue bene glad to haue seene the  
 dayes which wee now doe see: and for which  
 wee pray, that both yee and wee may bee thank-  
 full; so shall it not bee imputed vnto vs, that wee  
 haue not discerned & vsed the day of the LORD's  
 visitation: so shall wee all reioyce together in the  
 Day of the LORD.

*To the first Reply.*

**Y**OUR experience in your Disputes agaynst the com-  
 mon Adversaries, wherein ye say ye are so frequent,  
 hath (no doubt) taught you, howe easie a matter it is to  
 multiply Objections against the Trueth, and Cause of God:

and



and your selves knowe, that your *Objection* against our *Calling*, and the *Warrant* of our comming to you, was framed, & published in *PRINT*, before it was propounded vnto vs, and ere our *Answer* could be had; but so soone as we did heare your *Demands*, we answered incontinent, in the humilitie and trueth of our mynds, that we were to obtrude nothing vpon you, or your flock, by any particular *Authoritie*, *Ciuill* or *Ecclesiastick*; but that we did come, in al meeknesse, to represent vnto you the present case of this Kirke, and in loue to intreat you, to joyn with vs, for the peace thereof; for which we trust, without wronging any lawfull *Authoritie*, we may claym the *Warrant* of the highest and greatest *Authoritie*, although wee had not bene sent from almost the whole Kirke and Kingdome, lawfully conueaned at this time, for preservation of *Religion*, and of the *Liberties* and *Loues* of this Kingdome, so sore shaken, by the vsurpation of the *Prelates*, &c. *chaire Expository*. Let vs consider one another, to prouoke vnto loue, and to good works, &c. sayeth the Apostle, *Hebr. 10. 24*. And where ye object, that without your leaue we preached within your *Congregation*; which is aggravated by you, as a hainous fault, both against *Scripture*, and agaynst the *Customs* of *Ancient Councils*, which ye haue laboriously quoted against vs; we intreat you, to be more sparing, lest the guiltinesse, if there bee anie, reflex vpon your seles: For your Pulpits and Kirks being denied vs, (not from any injurie done by vs, but by your own determination, before our comming) a necessitie was laid vpon vs, to deliver our message in such places, as your courtesie did permit; wherein no man will find, that we haue failed, if he consider, first, That there is as wyde difference betwixt *Ecclesia turbata* & *pacata*, the troubled & peaceable estate of a Kirke, as is betwixt *Ecclesia constituta*, & *constituta*, & many things are necessarie in the one, which perhaps are not expedient in the other. Ye speake of the *Constitutio* of the Kirke this yeare, as if ye had bene

speaking therof many years before this time. 2. That the word of God, and the *Canons of Councils*, will haue Pastors so to care for their owne flockes, that they forbid them not, to care for the whole Kirke, especiallie in the time of a common *Combustion*. When the house is on fire, every man ought to runne to all rowns, where hee may quench it: when a laik striketh vp in a Ship, every Mariner, yea, every passenger, ought to labour to stop it. Even he who is not vniuersall Pastor of the Kirke, is Pastor of the vniuersall Kirk: and the Apostle hath taught vs, That wee are members one of another, *Rom. 12. 4.* As all the members of one bodie being manie, are one bodie, so also is Christ, *1. Cor. 12. 12.* That the members should haue the same care, one for another, *vers. 25.* If some members of this Kirk had not cared more kyndlie, in this tyme of common danger, than other some haue done, the whole bodie had bene ere now dangerouslie, if not desparatelie diseased. 3. That we made choyse of such hours, for deliuering our Message, that the people might attend your ordinarie times of publick worship, which maketh your charge, of the peoples contempt, or ours, of your Ministerie, to bee most vnjust.

In the second part of your *Reply* to our *Answers* to your first *Demand*, ye might haue made choyse of words witnessing more respect to the most part of the Kingdome now, and to the Kirke in former tymes, than of a *Confederation*, and *Negative Confession*. we know no other *Confederation* at this time, but this same *Laudable Covenāt*, which our Progenitors, and many yet living, made with God, and amongst themselves, at the commandement of *Authoritie*, & according to the example of the people of God in former times. Neither is that *short Confession* merelie *Negative*, since the beginning therof is *Affirmative*, & doeth virtuallie containe the *first large Confession* ratified in *Parliament*, 1567. 2. No Pastours, in our knowledge, haue cyther bene forced to flee to furrayne countreys, or haue

or haue bene threatned with the want of their *Stipends*; for the refusing their *Subscription*: but this wee haue heard; that some of them haue of their owne accord, gone to Court, for procuring of *Protections* against their *Creditors*, and against the *Lords*, and *Duoies* of good subjectes; haue made *Lies* between the King & his people. Others wee knowe haue wilfullie refused, to abyde with their flock; and being earnestlie intreated by them, to attende their *Charge*, haue left them, and haue gone out of the countrey, for no reason, but because the people had subscribed; and, as ye know, that *Arguments* haue bene take from *augmentation of stipends*, to hinder *Subscription*: so ye may know, That *fears of worldlie losse*, rather hindereth men to subscribe, than *scruple of conscience*. The Prelates flight, seemeth rather to haue proceeded from inward furies of accusing consciences, or from feare of a storme, (which being procured by their own doing, may be easilie prognosticated by them) than from the inforcing of *Subscription* of the *Covenant*, which in our knowledge was never required of any of the Prelates, although they be grosselie guiltie of the breach of the *Covenant*, which they did sweare and subscribe before. 3. Your helpe, by your prayers, and other means, for extinguishing of the present *Combustion*, we still desire; but with all intreat, that you wold both joyn with the rest of the Kirks of the Kingdome, in publick humiliation & fasting, which the Lord himselfe doeth proclaime and call for at this time; so should your prayers bee the more effectuall, and also ye be good instruments, according to your power, with your owne people, and the countrey about, to joine in the *Covenant*, so should ye find the worke of *Pacification* the more easie. 4. The *Reasons* which we touched in our *Answer*, for proving, that ye might, without just offence to anie, joine with vs, in subscribing, are not yet answered: for, first, a sound *Interpretation* of the *Covenant*, altho proceeding from a private person, and altogether voyde of ext

of externall *Authoritie*, can not make a substantiall difference; and if the *Interpretation* be vnfound, although it were confirmed by *Authoritie*, it maketh not a substantiall coincidence. 2. Why is it denyed, that the former *Covenant* containeth *Mutual defence*, since all are obliged thereby to defend *Religion*, according to their vocation and power, and the King's person and authoritie, which can not possible bee done, without *Mutual Defence*: and since that clause of the *Covenant*, is so expounded, & applied vpon grounds of perpetuall reason, in the generall *Band* drawn vp, and Printed by *Authoritie*, anno 1590. 3. Yee must either proue this *Covenant* to bee substantially different from the former, which is impossible, or ye must acknowledge this to haue the same *Authority* with the former, since wee are reallie obliged in the former *Covenant*, and virtually the same *warrant of Kings, Counsell, and Assembly*, remaineth, and was never yet discharged: by vertue wherof the *Covenant* might haue bene renewed yearlie, by all the subjects of the kingdome, no lesse than it hath bene subscribed yearlie by such as passe *Degrees* in *Colledges*, & such as were suspect of *Papistris* from time to time. 4. What was done by his Majesties *Comissioner*, was not done in a corner, that it needeth to be pryed into, or doubted of, and what was allowed by his grace, who had so great power from his Majestie, to declare his Majesties will, and to receave *Declarations* from his subjects, and who was in every point so zealous and tender of his Majesties service and honour: who are ye, that it should be disallowed by you? Ye will haue the kingdome guiltie of *Combination against Authoritie*, and will not haue the king to be satisfied, whe they haue declared themselves to the contrarie, and their *Declaration* is accepted by his Majesties *Comissioner*. This manner of dealing, is more surable to *Papists*, and such *Incendaries*, than for you, who desire to proue good *Patriots*, in vsing all means of *Pacification*. 5. We are sorie, that ye should be

the

## ANSWERS.

the first, who haue accoutnted our *Covenant* to bee a *Confederacie*, agaynst the *Trueth*, since some of your selues, and all euerie where haue bene constrained, to acknowledge, that they aime at the same ende with vs, to maintaine the *Trueth*. And for that which displeaseth you in our way, that we deale after such a manner with people, to come in, we answer, that we haue scene in this *Lad*, *The day of the Lord's power*, wherein His people haue most willinglie offered themselues in multitudes, like the dew of the morning: that others of no small *Note*, haue offered their *Subscriptions*, & haue bene refused, till time should try, that they ioine in sinceritie, from loue to the *Cause*, & not from the feare of men: and that no *Threatnings* haue bene vsed, except of the deserved iudgement of God; nor force, except the force of *Reason*, from the high respectes which we owe to *Religion*, to our *King*, to our *Natiue Countrey*, to our selues, & to the *Posteritie*; which hath bene to some a greater constraint, than any external violence; and we will, may proue also with you.

### To the second.

**W**E perceauē, that ye passe in silence, that which we answered concerning the *preuening of trouble*, which by all appearance had bene too sensible to manie before this time, if the *Conventions* censured by you, had not bene kept; we desire, that ye would here declare your selues, whether ye would haue rather receaved the *Service book*, *Book of Canons*, and other *Trash* of that kynd, tending to the subversion of *Religion*, and to the prejudice of the *Liberties* of the *Kingdome*, than to haue conueaned in a peaceable manner, to present *Supplications* to his Majesty, for averting of so great evils. Neither doe ye speak a word of the saying of K. *James*, which ought to bee regarded, both for the witnesse sake, who is of so great authoritie, & for the testimony which containeth so great reason. For, shal not the whole body of a *Kingdome* sitte

*pro aris et fociis*? or shal our Religion be ruined, & our Light be put out, and all men hold their peace? We told you also, that the first part of the *Act of Parliament*, 1585, is *Relative* to another *Act* in *Queene Marias* time, which specifeth, what sort of *Leagues* and *Bands* are forbidden, and setteth vs free from the breach of the *Act*: but yee haue answered nothing to this, and still dispute from the *Act of Parliament*, rather than from other grounds, better be seeming your *Profession*, and Ours; and in this will so preciselie adhere to the *Letter* of the *Law*, that you will haue no *Meetings*, without the King's consent, evē in the *Case* of the *Preservation* of Religion, of his *Majesties* *Authoritie*, and of the *Liberties* of the Kingdome, which wee are sure must bee contrarie to the reason and lyfe of the *Law*; since *the safetie of the People is, the soveraygne Law*. Altho it bee true also that for our *Covenant*, wee haue the consent of *Authoritie* pressing vpon all the subjects in the *Generall Band*, and *Confession of Faith*, formerly subscribed for maintenance of the Religion, their *Subscription* and *Oath* as a note of their soundnesse in Religion, and of their loyalty & fidelitie to the King, and his *Crown*, wherein *Juris-Consults*, more skilled in this kynd, than we need to be, haue given their *Responses* and *Verdicts*, in favours of vs, and of our *Cause*.

2. The poynt touching *Authoritie*, is so full of Thornes and Rockes, vseth to bee so vehementlie vrged, to procure envye agaynst the Gospell of CHRIST, and can so hardlie bee disputed and discussed, except in a large *Treatise*, to the satisfaction of King's and Kingdomes; and all having interest, that for the present wee onlie with you to heare the testimonies of two grave *Divynes*,  
 " the one is *Whitaker*, in his *Answer* to Master *Reynolds*,  
 " *Preface*, *Pag. 6.* Stirres and Tumalts for matter of Religion, *Reynolds* rehearseth, that hath beene in *Germany*,  
 " *France*, *Bohemia*, as though it were sufficient for  
 " their condemnation; that they once resisted, and did  
 not by



not by and by admit what-so-ever violence was offered, “  
 eyther to GOD'S Trueth, or to themselves, contrarie “  
 to Promise, to Oath, to publicke *Edicts*, to Law, where- “  
 by they were warranded to doe as they did: more of this “  
 matter, will I not answer, beeing of another nature, “  
 and cleared long since from the cryme of *Rebellion*, not “  
 onlie by just defence of their doing, but also by the *Pro-* “  
*clamations* and *Edicts* of Princes themselves. The other is “  
*Bilson*, in his Booke of Christian subjection, in defence “  
 of the *Protestants* in other Countreyes, agaynst the ob- “  
 jection of the *Iesuit*, *PAG.* 332, affirming, that sub- “  
 jects may defend their Ancient and Christian Liberties, “  
 covenanted and agreed vpon by those Princes to whom “  
 they first submitted themselves, and were ever since “  
 confirmed and allowed by the Kings that haue succee- “  
 ded, they may requyre thir owne right, saue their owne “  
 lyues, beseech, that they bee not vsed as slaves, but “  
 lyke subjects: lyke men, not lyke beasts; that they “  
 may bee conuented by Lawes, before Iudges; not “  
 murdered in Corners, by *Inquisitors*. This is also the “  
 judgement of *Rivetus*, in his *Commentarie*, *PSAL.* “  
 68. Which beeing looked vpon by you, will furnish a “  
 full answer to what yee haue cited at length from his “  
*Iesuita Vapulans*. For betwixt *Iesuiticall* treasonable and “  
 pernicious doctrine, and practises agaynst Princes and “  
 Magistrats, refuted by him, and the loyall and sound “  
 doctrine of *Protestants*, your selues know the difference “  
 and opposition, lyke as it is cleare as the Sunne, by that “  
 short *Confession*, by the *Application* there-of, to the “  
 tymes in this present *Confession*, by our publicke *Prose-* “  
*station*, and by the *Declaration* exhibited to his Majesties “  
 Commissioner, that wee meane not onlie *mutuall con-* “  
*currence*, and *assistance in the cause of Religion*, but also to “  
 the vttermost of our power, to defende the King's Ma- “  
 jestie his Person and Authoritie. Wee would bee glad, “  
 that yee & others were witnesses to our private Prayers, “  
 and the

and the most secret of our thoughts and affections, concerning our loyaltie to our dreade Soveraygne; so should yee eyther cease to wryte in this sort agaynst vs, or bee forced to wryte agaynst your owne Consciences.

3. When wee iustifie our *Conventions & Covenants*, from their purposed endes, wee meane not onlie the last and most remote ends, but the nearest and immediate, and if nothing in these can merite just censure, the *Conventions* and *Covenants* no more in that which yee call the *Object*, nor in their ends, can bee culpable: what *Aspersions* haue beene put vpon our *Reformation*, and *Reformers*, by the malice of our *Adversaries*, can nor bee vnknowne to you. But wee wish, that your ingynes and pennes may bee better employed, than to joyne with them in so bad a cause, which wee expect also from your prudence, considering the people and place where yee liue.

*To the third.*

**Y**EE doe well and wyselic, that yee search not curiously into the myndes of Princes, and Reasons of State: but whether all his Majesties subjects bee satisfied with the last *Proclamation*, needeth no deepe search. For altho possible some had beene more pleased with a *Proclamation*, commanding the *Service Booke*, such especiallie who neyther will see no errours in it, or haue publickly professed, that they haue beene groaning for it, yet the *Protestation* of the Supplicants against it, as it giveth most humble and heartie thanks to his gracious Majestie, for what is granted: so it testifieth vpon vndenyable evidences, that the *Proclamation* is not a satisfaction of our just desires: for, first, the *Proclamation* supposeth the *Service Booke* to bee no *Innovation of Religion*. 2. That it is not contrarie to the *Protestant Religion*. 3. That the *Proclamation* giveth not order for discharging all the *Acts* made in favours of the

*Service*

*Service Booke*, especiallie that of the 19 of Februarie, which giveth vnto it so high Approbation, as serving for mayntayning the true Religion, and to beat out all *Superstition*, and no wayes to bee contrarie to the Lawes of this Kingdome; but to bee compyled and approved for the uniuersall vse and edification of all his Majesties subjects. 4. It is so farre from disallowing the sayde Booke, that it putteth vs in feare, that it shall bee preft in a fayre and legall way, and therefore, notwithstanding the *Proclamation*, the necessitie of *Covenanting*, which containeth nothing contrarie to the *Acts of Parliament*, nor to the duetie of good subjects, but is the largest *Testimonie* of our *Fidelitie* to G O D, and loyaltie to our King, (whatsoever it may seeme to you to import) doeth yet continue, that his Majestie may be pleased, to grant the full satisfaction of our reasonable *Petitions*, and that our *Religion*, and *Liberties*, may be preserved for afterwarde. Whosoever professe themselves, to be perfectlie satisfied with the *Proclamation*, doe proclaim in the ears of all the kingdome, that they are better pleased with the *Service booke* and *Canons*, than with the *Religion*, as it hath beene professed in this *Land* since the *Reformation*.

To the fourth.

WE were assured, that your *Demand* proceeded from a *Mistaking*, & therefore, according to our knowledge, did ingenuously, for your satisfaction, expound vnto you the mind of the *Subscribers*; but find now, that we haue laboured in vain, at your hands, fro which we haue receaved this *Reply*; vnto which, concerning the first *Misinterpretation*, wee answer: 1. That altho we doe neither vse *Threatnings*, nor obtrude our *Interpretation* vpon you, as bearing any *Obligatorie Power*, yet pardon vs, that wee match you not, and put you not in the *Balance* with the greatest part of the kingdome both *Ministers*, & others, in whose name we recommended this *Interpretation*.

unto you, by al faire *Means*, and force of *Reason*: and in so doing, wee are so farre from the breach of our *Sollemne Vow*, and *Promise*, that wee esteeme this to bee no small proofoe of that godlinesse, and righteousnesse, wherein we are bound, by our *Covenant*, to walke. 2. The autoritative judgement of our *Reformers*, & *Predecessors*, is evidenced, not onlie by the *Confession of Faith*, ratified in *Parliament*, but also by the books of *Discipline*, *Acts of Generall Assemblies*, and their own *Writs*; wherein, if ye will, ye may find *Warrant* for this *Interpretation*; & in respect wherof, it is publicke *ratiōe mediis*, besides those midles of *Scripture*, of *Antiquitie*, & of the *Consent* of the *Reformed Kirke*, which are named for midles by you.

Concerning the 2 *Misconstruction*, it is no marvell that *Prejudices*, and *preconceaved opinions*, possessing the mynd, make men to fall vpō *Interpretations* of their own; but in the south parts of the kingdom, where many learned and iudicious men, both *Pastors*, and *Professors*, were assembled, at the first subscribing thereof, we remember of none that did fall into that *Mistake*. And the two sorts of *Novations*, such as are already introduced, and such as are supplicated against, are so punctually distinguished, that there is no place left to *Ambiguities*: but on the contrarie, the *Novations* which wee promise to forbear for a time onlie, can not be supposed in the following words, to be abjured for ever, as *Popish Novations*. 2. Upon a new examination of the words, yee perceave, that the *Articles of Pearth*, and *Episcopacie*, are condemned as erroneous *Corruptions*, because we promise, to *Labour*, to recover the former *puritie & libertie* of the *Gospel*: unto which our *Answer* is, that it appeareth, that you will haue all the *Covenanters* against their intention, & whether they will or not, to disallow, and condemn, the *Articles of Pearth*, and *Episcopall Government*, lest they be tryed in a *Generall Assembly*: but it is knowne to manie hundreth, that the words were purposed to be conceived, for satisfiour

satisfaction of such as were of your judgement, that wee might all joyne in one heart, and *Covenant*, for establiſhing Religion, and opposing *Errours*. And for your *Argument*, whether the *Articles* of *Peartie*, & *Episcopacie*, be against the puritie & libertie of the Gospel, or not, which is not determined by these words of the *Covenant*: But it cannot be denied, first, That if in a *Free Assemblies* they be found to be against the puritie and libertie of the Gospel, they ought to bee abolished: in the meane time, it being left free, by the words of the *Covenant*, to all, who will, to stand to the defence of their lawfulnessse. Secondlie, how can it be denied, that manie corruptions, contrarie to the puritie and libertie of the Gospel, were they never so innocent in themselves, haue accompanied these *Novations*, such as the superstitious observation of *Dayes*, feriacion and cessation from worke, on those dayes, *Fasting*, *Guy-fing*, &c. manie grosse abuses haue entred in the *Sacrament*, vpon *Kneeling* before the elements, and vpon the lawlesse vsurpation of *Prelates*: in respect whereof, even they who allow of *Peartie*, *Articles*, and *Episcopacie*, may sweare to recover the puritie of the Gospel. And thirdlie, who can bee so great a stranger at home, as to deny, that manie *corruptions* of *Poperie*, and *Arminianisme*, haue entred in, in the Kirk, and haue bene vented, and defended, in schools, and pulpits; by reason whereof, we are bound, everie one of vs, according to the measure of our light, so labour for recoverie of our former *Puritie*. And therefore, if you had cast your eyes vpon the condition of this poore Kirk, as yee haue pryed narrowlie, into the *Expressions* of the *Covenant*, yee might haue spared both your own labour, & ours, & not laboured to skarre both your selves, and others, with this shadow.

In your *Argument ad hominem*, you should haue considered, that whatsoever be our judgement, as we are particular persons, yet, at this time, wee were to be taken, as *Commissioners*, from the whole companie of *Subscribers*, who

who, about this point, are of different judgements: and if some of your own judgement, had either come alone in our place, or had bene joined in *Commission* with vs, wee had anticipate your *Objection*: and this ye haue bene forced to see; and so your selues, in propounding your *Objection*, haue answered your own *Syllogisme*, in making vs to say, that *ye may swear and subscribe*, seeing yee thinke not these thinges to bee abjured in that *Oath* made *Anno 1581*: neyther was it for you, to inquire in our private *Opinion*; nor necessarie for vs, to make it knowne, but to haue conceaved of our minds, according to our *Commission*, and the will of those who sent vs. Your *Arguments* need to bee no impediments vnto your swearing of the *Covenant*. For vpon your groundes, you would not haue sworne the *Short Confession*, anie time bypast: yea, ye can not swear the *Confession* of anie Kirk; nay, not the *Articles* of the *Creed*, because of the diuerse *Interpretations* of the *Article* of *Christ's* descent into *Hell*; or swearing them in *Scotland* and *England*; yee behoued to swear them in diuerse senses. There be some words of the *Lord's prayer*, as, *Giue vs this day our daylie bread*; and of the x *Commandments*, as the words of the 4 *Commandment*, which are diuerselie vnderstood; most Christians; therefore, forbear to joine in saying the *Prayer*; or swearing *Obedience* to the *Commandments*. Neither for this doe wee admit anie *Ambiguities*, or *Equivocation*: the words certainlie haue but one true sense, and signification; but diuerse persons conceaue and vnderstand them, according to the different measures of their light. Since then your *Disputation*, is builded vpon such a *Supposition*, it must either fall to the ground, or hardlie can anie *Confession* of *Bayth*, or *Religious Covenant*, be sworn. Offend not, therefore, if we in modesty, present vnto you, *A Dish* of your own dressing; wee meane, the like *Argument*, *ad hominem*. The *Rites* and *Ceremonies*, which are not abjured in the *Negative Confession*, are not abjured in this *Last Covenant*. But the *Rites* and *Ceremonies*, which  
were



were concluded in *Pearrth Assembly*, are not abjured, as ye say, in the *Negative Confession*, made Anno 1581: therefore, they are not abjured in this *Late Covenant*. The first *Proposition* is evident, because in the *Late Covenant* we are bound no farther, concerning the *Negative Confession*, but to keep it inviolable: and therefore, what *Rites* are not abjured there, are not abjured here. The second *Proposition* cannot be denied by you; for these twentie years bygone ye haue thought your selues free of *Perjurie*, notwithstanding of the *Oath* in 1581, and of your conforming your selues, to the *Ordinances* of *Pearrth*. And whereas yee alledge, afterward, as before, that our *Supplications* are satisfied, the contrarie is known, by our publick *Protestation*, & by our last *Supplication*, & *Complaint*, presented to his Majesties *Comissioner*. And vrging of the *Service book*, was a sufficient *Reason*, for *Forbearance* of *Pearrth Articles*, till an *Assembly*; at which time it may bee determined, whether it bee expedient, that this Kirke bee anie more troubled with them. Neither needeth your conscience to hinder you to subscribe the *forbearance* of these *Novations*, as if *swearing* of *forbearance*, were a *swearing* of *Disobedience* to *Authoritie*: first, Because the *swearing* of *forbearance* of a thing in your opinion, indifferent, in the case of *Scandall*, and of *sensible feare* in others, of *Superstition*, is the *swearing* of *Obedience* to the *Comandement* of God, which forbiddeth vs, to destroy him, for whom *Christ* died, altho man should comānd the contrarie. 2. Because the *Articles* of *Pearrth* were concluded, for satisfying the King, & not to presse any man with the practise of them, as was openly professed vnto the *Opponents*, before the face of the whole *Assembly*: and because the *Act* it selfe giveth warrand, to *forbeare* the practise at this time, when the memorie of *Superstition* is revived, which maketh vs to thinke, that they who haue forborne the practise of these *Articles*, since the *superstitious Service booke* was complained vpon, make most truelie conscience of

*Obedience of the Ait of Pearth, & Parliament, ratifying the same, and are most conforme vnto the Confession of faith, ratified in Parliament, declaring, that Ceremonies ought to bee changed, when they rather foster Superstition, than edifie the Kirk, vsing the same. Last of all, Yee say, ye can not sweare Forbearance, because ye can not abstaine from Private Baptisme, & Private Communion; where we perceive, that, in your judgement, Private Baptisme & Communion, are not anie more things Indifferent, but necessary, necessitate precepti, in so farre, that the not vsing of them, is a contempt of the Means, and a tempting of God. By this your Doctrine, first, The state of the Question, anēt Pearth Articles, is quite altered; for yee, and your Associates, did ever, to this time, alleadge the Question, to be of things Indifferent: but now ye finde some of them so necessarie, that altho the Generall Assemblie of the Kirke, should discharge them, yet ye behoued still, for conscience of the Cōmandement of God, to practise them. If yoo haue the same judgement of Kneeling before the Elements, and of Festiuall Dayes, it commeth to passe amongst vs, which hath bene incident to the Kirke, in former ages, that thinges haue bene first brought in, as indifferent, then vrged as necessarie. If Confirmation also in your judgement, be not indifferent, but necessarie, we desire to vnderstand, with what conscience it hath bene slighted, and vtterlie neglected by the Prolates, these 20 years past? and how it is, that yee haue carried so small regard to the Canon of the Kirke, and Ait of Parliament; and to the benefite of young children; as not to require, vrge, & presse the practise thereof, both in your own Change; and throughout the whole Kirke? This would seem to be partiall dealing, to presse some Ceremonies, and neglect other some; while both by the same Canon of the Kirk, & Ait of Parliament, are appointed. 2. Ye doe hereby condemn the practise of the Kirke of Scotland, from the time of Reformation, till Pearth Assemblie, and put no small guiltinesse vpon other Reformed*

*Reformed Kirks*, who vse not that at al, but rather abstain from it, as *dangerous*, which ye now doe professe, to be so necessarie. 3. We wish you wiselie to consider, whence it is, and what can bee the true cause, that yee living in that part of the kingdom, should be more pressed by the people, with the practise of *Private Baptisme*, and *Communion*, than all the Kirks in the kingdom beside, where these 20 years past, rarielie anie such motion hath bene made: is it not because that *Papery* prevaileth there, and the people haue a superstitious conceat of *Baptisme* and *Communion*, as *absolutely necessarie to Salvation*; as if GOD had tyed His grace to the *Sacraments*; and children dying without *Baptisme*, and others without their last *Viaticum*, did perish? Thus ye minister the *Sacraments* in private, as *necessarie*, *Necessitate Præcepti*; and the people seeme to desee, and receaue them, as *necessarie*, *Necessitate moris*: an *Evill* very conable; in that citie where the *Assemblies* of the people, for *publicke worship*, are frequent, wherein the *Sacraments* might bee ministred frequently enough, with great solemnitie, and edification. 4. And though we doe not deny, but *Baptisme* *privateli* ministred, by the Minister of CHRIST, according to the *Institution*, be true *Baptisme*, and, that a childe thus privateli baptized, bee not to bee baptized again, (altho it be true also, that *private Baptisme* maketh way to this *Error* of *Re-baptizing*;) yet we hold, that the necessitie of the *Comandement*, standeth only for *Baptisme* in publick, since no Precept requireth *Baptisme*, but when the ministration thereof can bee had orderlie, with all the circumstances requisite; whereof this is one, That it be ministred in the presence of that visible kirk; whereof the children are to bee members; for not onlie the minister of *Baptisme*, and the parents of the children, but the *Congregation* also hath interest in the baptisme of everie member that entereth in their communion: which therefore, ought to be a publick action, no lesse than the cutting off of a rotte member, by *Excommunication*; ought to be

to be done publickly. 5. It is known, that *private Baptism* hath bred, and fostered the Opinion of *Absolute necessitie* of *Baptisme*, of *Baptisme by women*, and *private persons*, of *Baptism by supposition*, &c. and, that the ministration of the *Sacramentes*, in private places, hath beene, and is, the readie way to bring people to the contempt and neglect of the *Sacramentes* in publick, and to the prophanation thereof in private. 6. When all the forms of ministration of *Baptism*, shall be compared, both that of the *Ancient Kirke*, keeping *Easter*, & *Pentecost*, for the solemne times of *Baptisme*, and the other of the *Papish kirke*, and other kirks, not wel purged of the dregs of *Poperie*, ministring *Baptism* and *Comunion*, at all times, in private places, and before few persons; it shalbe found, that no better course could bee taken, than that which hath beene wiselie appointed and observed, in the Kirke of *Scotland*, since the *Reformation*; that the *Sacraments* be ministrd in the ordinarie meetings of *GOD'S People*: vnto which they had regard, & not vnto the places of *materiall kirks*: which we adde, lest anie should thinke, that we entertained anie superstitious conceit of places.

To the first.

**T**O the first *Exception*, wee haue even now answered, and need to adde no farder, concerning *private Baptism* and *Comunion*. 2. We looked, that your *Argument ad hominem*, had bene cloased in the fourth *Reply*, and wish, what ye had to say, against the *Dispute*, of *Papish English Ceremonies*, or anie other *Treatise* of that kynd, or anie of vs in particular, had bene kept to another time: for, wold any of vs, refuse to sweare the *Short Confession*, because ye haue expounded some *Articles* thereof, contrarie to our mynd? Our desire is, that ye keepe your own meaning of the *Negative Confession*, and we keepe ours, according to our diuers measures of light; &, that both sides promise, *Forbearance*, as is required in the *Covenant*, which may verie well

rie well stand both with your meaning, and ours: of ours, there is no question: and of yours, there needeth none to be moved by you, since ye think them *indifferent*: and therefore, in such a case, may promise, to *forbear them*. From this ground, & from the different use of the word *Discipline*, and *Policie*; it is easie to answer, both your *Sorites*, and *Dilemma*: for the *Late Covenant*, bindeth you to keep the *Former*, according to the comon meaning of the *Subscribers*; and not according to your *Interpretation*, or ours, in particular: and the horns of your *Dilemma*, may be turned about against your selues: for we aske of you, Unto which of the members of the *Distinction* doe ye referre *Episcopacie*, and the *Articles of Pearth*? if they were abjured for ever, before *Pearth Assembly*, how is it that yee haue admitted and practized them, since that tyme; for this were *perjury*? And if they were not abjured, but by the *Short Confession* were left *indifferent*, why may ye not, for anie impediment ye haue from that *Confession*, forbear now the practise of them? Wee looked not for *Voluntaries* of this sort, which the change of *Commissioners* sent vnto you, might haue prevented, but for some solide & graue reasons, why ye could not subscribe the *Covenant*, whether presented from our hands, or the handes of others, our *Learned and Reverend Brethren*, of your practise and judgement, who might haue bene sent vnto you in our place. In the meane time, because manie are intangled with the word of *Discipline*; and *Policie*, we desire the *Reader* to remember, that sometime the word is taken for the *Rule of Government of the Kirke*, and *censure of Manners*, by Office-bearers appointed by Christ; and thus it is vnchangeable: some times for the *Constitutions of Councils*, and *Acts of Parliament*, about matters of *Religion*; and thus it is alterable, or constant, according to the nature of *particular Objects*: & thirdlie, it is taken for the ordering of the circumstances, to bee observed in all actions *Divine*, and *Humane*; and thus it is variable. We

appeale with you, to the indifferent *Reader*, who is judicious, whether it bee necessarie for your *Subscription*, to know our *Opinion* of such *Rites* and *Ceremonies*, as are not of *Divine Institution*. Wee haue reason, (for anie thing that ever we heard to the contrarie, these 20 years past) to cleaue vnto the wordes of the *Covenant*, concerning such *Rites* as are broght into the Kirk, without, or against the word of GOD. The *Blessing of Marriage* (now the second time instanced) we conceaue, neither to be circumstance, it being neither time, place, order of doing, nor anie such thing, nor a *Ceremonie* properlie so called, more than the *Blessing* of the people, cōmanded in the *Law*, & practised before the *Law*, or praying for a *Blessing* vpon the *Ordinance* of God, that it may be sanctified vnto His People: wee neyther exalt *Marriage* so high, as with the *Papistes*, to think it a *Sacrament*; nor doe wee abase it so low, as to think it a *Paction* or *Contract*, meerelie *Civill*, it being the *Covenant* of GOD, which cā not be dissolved by consent of the parties, as other *Civill Contractes* may be: and therfore, as wee will not vse it superstitiously, according to the praescript of the *Service booke*; so will we not for the abuse of *Popery*, altho it were a *Paction* meerelie *Civill*, it being so important, with-hold *Ecclesiastick* *Benediction* from it.

To the sixth.

SILENCE carrieth sometimes the appearance of *Consent*, sometime it is from weaknesse; & since ye know also, that it may at sometimes come from wisdom, and moderation; why doe yee not rather keepe silence your selues, than make such an *Interpretation* of ours? We denye not, but *Divines*, both *Ancient* and *Moderne*, are against vs, concerning the lawfulnessse of the things contraverted: but we withall affirme, first, That *Divines*, both *Ancient* and *Moderne*, are against you also, and both may be true, for both are but *Propositions Indefinite*, in a matter *contingent*. 2. That almost all *Divines* vniversallie are for vs, and



vs, and for the *Forbearance* of things indifferent, in such a case, which is the point vrged by vs, and cleared before. Secondlie, we denye not, but the *Oath* containeth manie other *Articles*; but concerning that of the *Novations* already introduced, if ye could haue believed vs, & so manie thousands as haue subscribed, it containeth no more, but the *forbearance* of them, for a tyme; neither can anie farther be extorted from the tenor of the *Covenant* it self, according to your grounds. If yee will interpret it according to the meaning which yee thought it had the last year, & which we vrged you not to change: & to promise *Forbearance*, can neither be contrary to that duetie which yee ow to your flock, nor be disobedience to *Authority*, but a meane to edifie Gods People, & obedience to God.

*To the seauenth.*

**F**IRST, The Reason propounded in the 7 Demand, for refusing your *Subscription*, because ye supposed *Peuerish Articles* to haue beene abjured, as *Popish*, is answered to the full, and impediment put out of your way. This other that ye propound, concerning our conception & meaning of the *Short Confession*, may be as easilie removed, if ye will once belieue, that wee vrged not vpon you our meaning, but leaue you to your own, till the matter bee examined in an *Assembly*. 2. Ye call some of those *Novations*, *necessarie*; but without warrant of that *Assembly* which concluded the, as *indifferent*, & al the rest you will haue to be *Laudable*: thus by progresse of tyme, things formerly *Indifferent*, become *Necessarie*; and what was but *Lawfull* before, & had much adoe to gain that reputation, is now become *Laudable*; where yee plainly discover the cause of your vnwillingnes to subscribe, not so much to be the comendement of *Authority*, as the necessitie and excellencie of the things comanded. Till ye, therefore, change this opinion, ye cannot promise *Forbearance*, neither vpon our dealing, nor at the comendement of *Authority*, altho *Forbearance* should serue for the peace of the Kirke, and kingdome.

*To the*

**F**IRST, We remit the Reader to our *Answers*, and your *Reply*, which, we hope, shall be found no *Confutation*.  
 2. **W**E obserue, That ye haue not answered our *Argumēt*, for our *Swearing the Defence of the King, and his Authoritie*, with a *Specification*, which ye call a *Limitation*; wherein we haue followed the *Confession of Faith*, ratified in *Parliament*, the *King's Confession*, and *Act of Parliament*, vpon which ye will not do well, to fasten so foule *Imputations*, and put so hard *Constructions*, as ye doe, vpon vs, for inserting in our *Covenant*, what they haue said before vs. If our *Specification* be right, why censure you it? If it be wrōg, why fasten ye not your censures vpon the *Fountain* from which it is derived? The *Loyaltie* of our *Intention*, to maintain the *King's person, and honour*, is so fully expressed, that it hath given content to those who are nearest his Majesty: and wee should wrong, not onlie them, but also the *Covenant*, and the *Subscribers* thereof, if wee should make newe *Declarations* to others, of greater *Distance*; who wrong both the King, and themselves, in craving them.  
 3. To doe with a *Doubting Conscience*, is a grievous sinne; but to make and multiplie *Doubtes*, for hindering a good worke, and to oppose against a *shining Light*, is no lesse grievous. Ye spake before of a *Limitation*, & now ye haue added *Preciseli*; as if the naming of one *Duety*, were the excluding of all other *Dueties*. We all, by our *Oath of Allegiance*, by his *Majesties lawes*, and by other *Obligations*, acknowledge, that wee owe many other *Dueties* to the King, which were verie impertinent to expresse in this *Covenant*.  
 4. What kynd of *Conference* ye meane, whether by word or writ, wee know not; but (while wee were amongst you) yee know what notice you were pleased to take of vs; and we haue no delight, to resent it.

## To the ninth.

**F**IRST, We are ashamed, to draw this *Rug-saw* of *Consention*, to and fro, in a continuall *Reciprocation*, concerning the *Forbearance of Parish Articles*; and therefore, so bearing

forbearing to doe so anie more, we referre the Reader to our former *Answer*. 2. Wee doe not affirm, that the onlie Reason, why *Kneeling* was appointed, was because all memory of *Superstition* was past. There be indeed other Reasons expressed in the *Act*, but such as the Authors thereof may be ashamed of, as both perverting the Text, *Psal.* 95, as making *Kneeling* to bee *necessarie*, in everie part of GOD'S Worship, and as giving matter to manie Treasurers, proving *Kneeling before the Elements*, to be *Idolatrie*, according to the *Act*, vnto which we now referre you: but this we say, (which is manifest by the *Act* it selfe) that in the case of present *Superstition*, or feare thereof, all other Reasons had not bene forcible, to enforce *Kneeling* then, nor can haue force to continue *Kneeling* now. This feare hath bene great, this yeare bypast, throughout the kingdom, by reason of the manie *Superstitions* of the *Service booke*, which, it may be, yee no more acknowledge, than ye doe the *superstitious* dispositiō of the people, because they are not that which they were at the time of *Reformation*. 3. Wee would heare what *Malice* it selfe can say agaynst the wordes of the *Protestation*, That it shall bee lawfull vnto vs, to defend Religion, & the King's Authoritie, in defence thereof, and everie one of vs of another, in that cause of mayntayning Religion, and the King's foresayd Authoritie, and to appoynt and holde Meetings, to that ende, lyke as our Proceedings haue bene in themselues most necessarie and orderlie meanes, agreeable to the Lawes and Praetise of this Kirke and Kingdome, to be comended, as *Reall Duties* of faythfull Christians, loyall Subjectes, and sensible members of the bodie of the Kirke and Kingdome, and tendre to no other ende, but to the preservation of Religion, & mayntenance of the King's Authoritie. To your Interrogatours, (which ye seeme to propone, rather to be Snares to vs, than for Satisfaction to your selues) wee answer once for all in generall, That if this were the opportunitie of that *Dispensation*, wee shall be found to de-

nye nothing vnto *Authoritie* of that which the word of GOD, the Law of Nature, and Nations, the *Acts* of *Parliament*, these *Royalists*, sound *Divines*, and *Loyall Subjects*, giue vnto Kinges and Princes, GOD'S *Vice-Gerents* on earth; and that not from respect to our selues, but to the *Ordinance* of GOD, by whom Kinges reygne! But seeing so oft, and so instantlie, you presse vs in this poynt, yee force vs mutuallie to propone to you such *Questions*, as, it may be, ye wil haue no great delight to answer. 1. We desire to vnderstand of you, Whether ye allow, or disallow, the *Service booke*, and *booke* of *Canons*? If ye disallow them, as an *Innovation* of *Religio*, why haue ye not eyther joyned in *Supplication* with the rest of the Kingdome, or made a *Supplicatio* of your owne, agaynst them, or some other way testified your *Dislike*? Next, Whether it be pertinent for men of your Place and Qualitie, to aske *Questions* of State, touching The power of Princes, and Liberties of Subjects, after his Majesties *Commissioner*, & wise *States-men*, haue receaved *Satisfaction* of the *Subjects*, for suppressing such *motions* as yours? 2. Whether doe the *Subscriyvers* more tender his Majesties Honour, by supposing his constancie, in *Profession* of *Religion*, & equitable *Disposition*, in ministratiō of *Justice*; or ye, who suppose hee shall fall vpon his *Religious* and *Loyall Subjects*, with force of Armes, contrarie to both? 4. Whether the joyning of the whole Kingdome, in the *Subscription* of the *Covenant*, or the entertayning of *Division*, by your *Writing*, *Preaching*, and *Threatning* of your people, otherwyse willing to joyne, be a more readie *Meane* to settle the present *Commotions* of the Kirke, and Kingdome? 5. If the *Prelates*, & their *Followers*, labouring to introduce *Popery* in the Land, make a *Faction* by themselves, or as the *Guisians* in *France*, did abuse his Majesties name, in execution of the bloodie *Decrees* of *Trent*, (which GOD forbid) we aske, Whether in such a *Case*, the lawfull defence of the bodie of the Kingdome, agaynst such a *Faction*, bee a *resisting*

visiting of the Magistrate, and a taking Armes agaynst the King? If ye affirme it to be, is not this to take part with a Faction, seeking their owne endes, agaynst the Commonwealth of the Kirke, and Kingdome, and Honour of the King? If ye say no, Why then find ye fault with our Protestation, of *Defending the Religion, Liberties, and Lawes of the Kingdome, of the Kings Authoritie, in defence thereof, and everie one of us of another.* & in that cause, as if it were an vnlawfull Combination agaynst Authoritie? 6. Whether doe yee thinke *Christian Magistrates* to be of so absolute and vnbounded power, notwithstanding of anie Promise or Paction made with the Subjects at their Coronation, or of anie Lawe made for establishing their Religion and Liberties, that there is nothing left, but suffering of a Martyrdom, in the case of publicke Invasion, of their Religion & Liberties? If ye thinke, that anie Defence, is lawfull, why misconstrue yee the Subscribers of the Covenant? If not, how can ye be free of Flatterie, and of stirring vp Princes agaynst their Loyall Dutie? Such ends as your selves know best? We verilie believe, that ye shall repon small thanks, eyther of so good & just a King, or of so duetifull Subjects, for entering within these Lists. It is enough, that such Questions be agitated in the Schooles, and that with as great prudence, & as circumspectly as may be.

*To the tenth.*

First, yee take vs in our 4. Replye to bee the penners of the Covenant, and yet will rather wrest the wordes of it, to your owne meaning, than receave the Interpretation thereof from vs: for wee prejudice not your libertie of conception of that short Confession, but permit it to your selves, whatsoever may be the private meaning of some who haue subscribed: yet there is nothing in the Late Interpretation that condemneth the Articles of *Pearth*, and *Episcopacie*, as *Popish Novations*. Ye may voyce and reason in an Assemblie as freelic concerning them, and glue  
your

your judgement of them, without prejudice, notwithstanding of your *Orb*, according to your owne grounds, as you would have done at the *Assemblee* of *Peartb.* 2. We hope yee bee not so ignorant of the estate of the Kirke, neyther will wee judge so vncharitable, as to thinke you so corrupt, that in your opinion there is nothing hath entered in the Kirke, since that tyme, designed by you, beside *Episcopacie*, and *Articles* of *Peartb.*, which can bee thought prejudiciall to the *Libertie* and *Puritie* of the *Gospel*.

*To the eleventh.*

First, yee finde fault with vs, that wee have not vpon this occasion, given you that testimonie which wee owe to you, of your *sinceritie*, in *professing the Trueth*; and therefore, to supplie our defects, have taken an ample *Testimonie* to your selues, of *paines in Disputing*, in *Writing*, and *Preaching against Poperie*, in *processsing of Papists*, and in *doing all things which can bee expected from the most zealous*, of *frequent prayers to GOD*, of *humbling your selues before Him*, of your *honestie of Lyfe*, and *Conversation*, &c. which have made vs who were desirous to heare that *Testimonie*, rather at the mouthes of others, that wee might bee no more challenged as deficient in that kynde, but give vnto you your deserved prayse, to inquire in matters; wherevpon, if wee would belieue the report of others, wee heare, that for all your paynes, *Papistes*, and *Persons Popishlie affected*, are multiplied, and *Papistris* increased in your towne, more than in anie other towne of the Kingdome, and no lesse vnder your Ministrie, than anie tyme before, since the *Reformation*; that there bee in private houses *Altesses*, *Crucifixes*, &c. other monuments of *Idolatrie*; that yee have not manie converts from *Poperie*; that *Jesuits*, and *Priests*; are countenanced there; that your People at home, and your Magistrates abroad, complayne, that yee are but too sparing of your paynes in *Preaching*, and often fill your places with *Novices*: but  
this



this wee are sparing to belieue, and wish, that the not imploying of your Tongues, and Pennes, in defence of the *Service Booke* and *Canons*, which are so pestred with *Poperie*, (if the seedes of *Romish Heresie*, *Superstition*, *Idolatrie*, and *Papall tyrannie*, come vnder that censure,) and your willingnesse to joyne with the *Kirke* and *Kingdome*, in Fasting and Humiliation, had beene also *Testimonies* of your sinceritie agaynst *Poperie*. 2. The laudable meanes of *Preaching*, *Praying*, &c. which wee wish may bee still in all faythfulnesse vsed by you, may verie well agree with the renewing of our *Covenant* with God; and both being joyned, haue, in a short tyme past, produced more powerfull effectes, to the comfort of manie thousandes, than all our *Prayers* and *Preaching* hath done for a long tyme before: which testifie, That, as it is warranded by the Word of GOD; so the motion hath proceeded from GOD. All the *Arguments* and *Subtilties* that can be devised, will neuer make a People, (who at this tyme haue found GOD dwelling, and working in their heartes) to thinke the contrarie. 3. The naturall inclinatio of people to *Poperie*, and the perswasion of others, of their disposition, may make the people to conceaue other wayes of the *Service booke*, and *Canons*, that ere it be long, they may be brought in, in a *fayre and legall way*: and therefore, it is necessarie, for preventing of those, and other *Evills* of that kynde, that the *Subiectes* joyne in a *Covenant*, both for themselves, and their Posteritie.

*To the twelfth.*

**F**IRST; WE haue ever preached according to our measure, and haue given example of *Reverence* to *Authoritie*, and the LORD'S *Service*: but we neyther acknowledge the *vsurped authoritie* of *prelates*, for *Lawfull Authoritie*, nor the *Service booke*, for the LORD'S *Service*. And therefore, it was so much the more intollerable for the *Prelates*, without *Authoritie* from the *Kirke*, or

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Parliament, to bring in the *Service booke* into GOD'S owne House, vpon the LORD'S owne Day. Which maketh it nothing strange, that people zealous of the *Trueth*, and of the *Service* of GOD, were stirred vp, to oppose: & we are very confident, that these who haue opposed, doe beare as loyall respect to the Kings Majestie, and will bee as loath to provoke him to iust wrath, as their *Opposites* are. In the meane tyme, why doe yee not acknowledge, that the childrē were higher provoked to wrath, by the *Prelates*, whom ye account *Reverend* and *Holie Fathers*? 2. As the preservation of our owne private *Possessio*, from *Invasion* of others, belongeth to our selues, vnder the King's *Protection*; so the keeping of GOD'S House, from *Pollution*, and *Superstition*, belongeth to *Authoritie*, to the *Communitie* of the *Faythfull*, and to everie one in his owne Place, & Order. 3. We tolde you before, That we did no more allow *Violences* of that kinde, nor we did allow the foule *Aspersions* of *Rebellion*, *Heresie*, *Schisme*, & *Perjurie*, put vpon the Noble-men, (& remnant *Covenanters*.) And where ye aske of vs, Why these *Tumults* are not publick-ly by vs condemned, and rebuked? wee aske agayne of you, why ye did not condemne and rebuke such dealing, since that is no lesse *Transgression*, both agaynst the sixt & nyynth *Command*, than the other is agaynst the sixt? And whereas ye are now so peremptorie, in drawing a *Declaration* from vs, answerable to that which ye haue given concerning the foresayde *Aspersions* and *Calumnies*, wee having no *Comission*, to declare the myndes of others in this poynt, or to giue *Documents*, for our owne private judgement, doe heartilie disallow everie *Wrong* of that kinde. As for the *APOLOGIE* of D. IOHN FORBES OF CORSE, seeing the *Wrong* hath bene done not vnto some few particular persons, such as ye say haue bene wrōged by some of the people; but vnto the bodie of the Kingdome, consisting of *Noble-mē*, *Barons*, &c. who are high-ly offended thereby, it were in vs *Presumption*, and  
without

without the bounds of our *Calling*, to take vpon vs, to re-  
ceauie anie *Declaration* of that kynd, especiallie wherein so  
manie thinges are reproveable; as first, That his bitter  
speeches were occasioned by some Printed Books, affir-  
ming, that *Episcopacie*, & *Pearth Articles*, were antichri-  
stia, & abominable. Supposing it were true, did he thinke  
the *Noble-men*, and whole *Covenanters*, to be the *Authors*  
of those Books? And was this dealing agreeable to that  
*Christian meeknesse* so much requyred of vs before? The  
Wryters of those Printed Bookes, are not the first who  
haue spoken so: For Master KNOX spared not, (in a Let-  
ter of his) to call this *Kneeling*, *A Diabolicall Invention*. Se-  
condlie; *The swearing of forbearance of the practise of Pearth*  
*Articles*, and the *Confirmation* of the sayd *Doctrin*, which  
we neyther deny, nor affirme, to be imported in the *Olde*  
*Covenant*, but onlie in the *Interpretation* thereof, wee de-  
clare, That *Promise* is onlie made, to *forbeare for a tyme*,  
doth not deserue so bitter a *Censure* as this *Apologie* bea-  
reth vpō vs. 3. If the King's Majestie, *Councell*, or the *Sub-*  
*jects* of *Scotland*, had asked his *Opinion*, and *Advyce*, hee  
might haue vsed the greater *liberty*. 4. It is ill apologi-  
zed, to call it a *holie indignation*; & worse defended, since it  
is such a wrath, as worketh not the *righteousnes* of *GOD*.  
5. Whereas he desireth to be accounted in the number of  
these, *qui proficiendo scribunt, & scribendo proficiunt*, wee  
could wish, that he had profited better by wryting, than  
he hath done by wryting his *Irenicum*. first, & now this  
his *Warning*, after his *Irenicum*; for which if he make no  
better *Apologie*, than confessing *Asperitie* of words, pro-  
ceeding from an holie indignation, it will come to passe  
of his *Apologie*, as it fared with his *Irenicum*, vnto which  
was applied fitlie, what was spoken in the lyke case,

*Aur fabrum forceps, aur ars ignara sefellis*  
*ignem voluit cedere cudit ignem.*

6. Whereas yee desire vs, to doe the lyke, if yee meane of  
vs personallie, wee haue declared our judgement, and  
shall

shall bee carefull to approue our selues to GOD, and the consciences of all men, in everie such duetie: and if yee meane vs, and those that sent vs, wee shall not fayle to report vnto them, what yee desire, altho our *Commission* from you had bene the more acceptable, if ye had spokē more reverentlie of our *Confession* and *Covenant*, than yee haue beene pleased to doe, in the words of your desire, and had put your hand vnto the *Covenant*; which would presentlie haue joyned vs in a greater *Affection*, & made way for vnion in judgement, and perfect peace, which is the desire of our Soules.

*To the thirteenth.*

**Y**EE pretended a threefolde *Scandall*, which should follow vpon your *Subscription*: 1. The *Scandall* of *Dissenting* from other *Reformed Kirkes*, and famous *Diynnes*. 2. The *Scandall* of *Dissenting* from *Authoritie*. 3. The *Scandall* of *Periurie*. Wee answered, That the contraveried words of the *Covenant* beeing rightlie conceaved, and interpreted according to their true meaning, & not after the glosse which yee haue put vpon them, doe put you out of danger of all the three *Scandalls*, which yee seeme to acknowledge of the first two, and may by the lyke reason acknowledge of the third, of *Periurie*. We dispute not of the lawfulnessse of the *Oath* given at your *Admission*, by what *Authoritie* it was exacted, with what conscience it was given, nor how yee can answere for the *Scandall* risen therevpon: but conceaving it according to your owne grounds, none of you will say, that yee haue sworne the perpetuall *Approbation* and *Practise* of these things which yee esteeme to bee *Indifferent*, whatsoever bad consequent of *Poperie*, *Idolatrie*, *Superstition*, or *Scandall* should follow therevpon: we speake heere onlie of things *Indifferent*, in your owne judgement; for yee haue declared before, that yee thinke the *Ministration* of the *Sacraments* in private places, no more *Indifferent*:  
and

and therefore, can not *forbeare the practise of these*, altho your *Ordinarie*, and other lawfull *Superiours*, should will you to doe so; wherein *Peareth Assemblie*, for which you stand, is wronged by you two wayes: 1. That yee differ in judgement from them, about the *Indifferencie* of the *five Articles*: and next, that at the will of your *Ordinarie*, and wee knowe not what other lawfull *Superiours*, yee are readie to forbeare the practise of these things which the *Assemblie* hath appoynted to bee observed. What *Oathes* yee have given at your *Admission*, wee know not, because there is no *Ordinance* made, *Civill*, or *Ecclesiastick*, appoynting anie such *Oath*; and because the *Prelates*, who arrogated that power, presented to the intrants diverse models of *Articles*, to be subscribed, dealing with some more hardlie, and with others more favourable, according to their owne diverse motives, and considerations. For some immediatelie after *Peareth Assemblie*, without anie warrand from the Kirke or *Parliament*, were made to sweare at their *Admission*, that they should both in private and publicke maintaine *Episcopall Jurisdiction*, and in their private and publicke prayers, commend the *Prelates* to Gods mercifull Protection; that they should subject theselues to the Orders that presentlie were in the Kirke, or by the consent of the said Kirke, should bee lawfullie established. The word *Lawfullie*, was not in the Principall list subscribed, (as we have learned) and if it had beene exprest, it is all one, for the *Superiours* were judges to this *lawfulnessse* and *unlawfulnessse*. Wee will not labour to recõcile every *Oath* given by *Ministers*, at their entrie with the present *Covenant*; but wish, & exhort rather, that they may be recalled, and repented of, as things for which they can not answer before a *Generall Assemblie*.

*To the fourteenth.*

**I**F the words of the *Covenant* bee plaine, concerning the meere *forbearance*, & speak nothing of the *unlawfulnessse*, no man's thoughts can make a change. 2. By this *Reply* ye wrong yourselves, in forging fro the words of the *Covenant*,

*venas, impedimentes, and drawing stumbling blockes in your owne way, to hinder your Subscription: ye wrong the Subscribers, in changing the state of the question, and in making a divorce betwixt Religion and the King's Authoritie, which the Covenant joyneth together, hand-in-hand: and, most of all, ye wrōg the Kings Majestie, in bringing him vpo the Stage, before his subjects, in whose minds ye wold beget, & breede, suspiciōs, of opposing the Truth, of making innovation of Religion, and of dealing with his subjects, contrary to his laws & Proclamations, & contrary to the Oath as his Coronatio. We are not here seeking inscisia xpo Puzasor, or starting hole of ignorace, or of the smallest disloyalty of affectio; but wold willinglie decline that for the present, which neither his Majesties wisdom, nor the prudēce of Statesmen, nor the modestie of good subjects, will allow you or vs to dispute. The Crowns and Scepters of kings, wold be more tenderlie touched, than the ordinarie subjectes of Schoole Disputes. The naked naming, & bare proposall of certaine Suppositiōs, such as some are made by you: & not but reflex vpon *Ambrosius*, & found that in the eares of all his Majesties good subjects, who wish that he may long and prosperously reigne over vs. 3. His Majesties most honorable Privie Counsell, hath proven more favorable to this cause, of maintaining the Reformed Religio, than manie Passors, whom by reason of their Place & Calling, it becomed to goe before others, & altho according to their wonted custome, they gaue warrant, to make his Majesties Proclamation, yet on good groundes, remonstrated vnto them by the Supplicants, they willinglie refused their Approbatio therof, hoping that his Majestie should be moved to give greater satisfaction thereafter: and this is not our saying, but a publicke doing, before manie honorable witnesses, of which number, some were directed vnto you, whose report ye have no reason to call in question. 4. It becometh vs, to judge charitable of the Intentions of our Superiours, & most of all, of the Intentions of our dread Sovereigne. Yet, if that hold good which the Supplicants have offered*



offred to proue, that the *Service booke*, & *Canons*, containe a reall innovation of Religion; we must judge otherwise, *de conditione operis*, of the matters contained in the booke, than de intentione operantis, of his Majesties intention; altho the intention of the Prelates, & their Associates, the Authors & Contrivers of the Books, be most iustlie suspected by vs. 5. It is no delight to vs, and can be but small comfort to you, to mention the wrongs, which by you are done to vs all who haue joined in this Covenant, & doe adhere to the Religion as it was reformed in this Land; in your estimation and writings, we are rebellious, perjured, heresicks, schismaticks, blind guides, seducers, miserable interpreters, ignorants: shall such men as these be your Reverend Brethren? Is this your meeknesse & charitie? Is this the duetie ye expect fro vs? But setting these aside, ye haue wronged vs, in withholding your hand & helpe from so good a Cause, of purging Religion, & reforming the Kirke; from so many grosse Abuses, and opposing all those who haue modeltie laboured for Reformation. Your speeches in privat, in your chambers, beds, of sicknes, & in your meetings, & in publicke, at tables, and in Synods, which are common knowledge, we wish rather should be remembered, & repented of, by your selues, than be recited by vs, who desire not to work you any trouble. 6. Altho there bee a perpetuall harmonie betwixt the Word and Works of GOD, farre contrarie to that which we find to be amongst the children of men; yet often it cometh to passe, that the Word & Warnings of GOD, which wee heare with our eares, are not believed, till we behold with our eyes, the plaine Commentaries therof, in His Works. Many Proofs, & notable Documents, haue bene observed of the Finger of GOD, in the Works in hand, the Characters of the great Workes of GOD'S, more than ordinarie Providence, since the beginning, are legible here. Thē did the LORD begin this work, when the Adversarie was raised to a great height, & become intollerably insolent. The beginnings were small, and in the eyes of the world, contemptible, such as vsē to be the beginnings

ginnings not of the works of men, but of the *Magnifick* Works of GOD: the power of GOD sensible in the hearts of many, & manifested by the joy, the teares and cries of many thousandes, at the *solemn renewing of this Covenant*, hath bene a matter of admiration, and amazement, never to be forgotten, to many wise and ancient *Pastors*, and *Professors*, who did also finde an vnwotted flame, warming their own breasts, the *plots, & workings* of the *Adversarie*, have wrought against their own *Projects*, & have served for our endes, more than all that have bene thought, or done by our selues, that we may justly say, what they deuyfed, for evil, the *LORD* hath turned to good; manie thousands conueaned, diuerse times, in one place, have bene kept in such order, & quietnes, without the smallest trouble, in such sobornes, & temperance, without excesse or riot, that hardly can *History* furnish a *Paralell*: & what effects there be alreadie throughout the *Land*, of *Pietie* in *Domestick* worship, in *observing the exercises of Religion*, in *publicke* of *sobernesse* in *dress*, in *speech*, & of *righteousnesse* and *modesty*, we trust shall be sensible by the *Blessings of GOD* vpon vs, & shall be exemplarie to the *Posteritie*. These we present vnto you, and vnto all, as a *Comemarie*, written by the *LORD'S* own *Hand*, wishing againe, that neither ye nor others, be found fighting against *GOD*, *Who* so is wise, and will obserue these changes, *even they shall understand the loving kindnes of the LORD*, *Psal. 147. 4.* *LORD*, when thy hand is lifted vp, they will not see, but they shall see, & be ashamed, for their enuye at the people. *II. 26. 11.*

MASTER ALEXANDER HENDERSON,

Minister at Leuchars.

MASTER DAVID DICKSON,

Minister at Irwin.

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THE  
ANSWERS  
OF SOME BRETHREN  
OF THE MINISTERIE,  
*Aberdeen Minsterie*  
TO  
THE REPLYES  
OF THE MINISTERS  
AND PROFESSOURS OF  
DIVINITIE in ABERDENE;  
CONCERNING  
THE LATE COVENANT.

2. CHRON. 15. 15.

And all IYDA rejoyced at the Oath: For they had sworn  
with all their heart, and sought Him, with their whole  
desire: and Hee was found of them.

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Printed in ABERDENE, By Edward Raban, 1638.

## TO THE CHRISTIAN READER.

**T**Hat you may know our Proceedings, how wee brought vpon the Stage, [and contrarie to our expectation, are put in **PRINT**. Comming to **ABERDENE** on Fryday, the after-noone, wee receaved the **DEMANDS** of our **REVEREND BRETHREN**, that night late; and, for the greater expedition, without delay, wee returned our summarie **ANSWERS** on Saturday at night. On the **LORD'S DAY** following, we desired to expresse our selues to the People in presence of the Ministerie, but the Pulpits and Kirkes were altogether refused; and therefore in the most convenient place wee could haue, *sub dio*, and at such houres as were vacant from the ordinarie exercises of publicke Worship, wee delyvered our Message in the Audience of manie. After our last Sermon, towards Evening, wee found, that our labour was not in vayne in the **LORD**: for dyverse persons, of speciall note, both for place and wisdom, with willing heart, and great readinesse of mynde, did publickly put their hands to the **COVENANT**. Having the weeke following scene some parts of the Countrey, ( where besides the Presbyteries *Alforde* and *Deare*, who had subscribed before, the Moderator, and dyverse of the Presbyterie of *Aberdene*, the Presbyterie and people of *Turreff*, after they were satisfied in some scruples, did also subscribe ) wee returned the next Saturday to *Aberdene*; where finding that some others had subscribed that weeke, wee resolved to Preach vpon the morne. That night wee receaved a *Replye*, vnto which before our returne home, wee haue made an *Answer*. All these wee desire may bee vnpartiallie considered: and if it shall please the **LORD**, that anie light shall come from our labour vnto thy mynde, let it bee ascribed not vnto vs, ( who neyther had tyme nor helps for such a taske ) but to the brightnesse of the Truth, and Cause it selfe, and to the Father of **Lights**: to whom bee, all Glorie.

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 did come, in al meeknesse, to represent vnto you the pre-  
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*Warrant* of the highest and greatest *Authority*, although  
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 this Kingdome, so sore shaken, by the vsurpation of the  
*Prelates*, & their *Favourers*. Let vs consider one another,  
 to prouoke vnto loue, and to good works, &c. sayeth the  
 Apostle, *Hebr. 10. 24*. And where ye object, that without  
 your leaue we preached within your *Congregation*; which  
 is aggravated by you, as a hainous fault, both against *Scripture*,  
 and agaynst the *Conons* of *Ancient Councils*, which  
 ye haue laboriously quoted against vs; we intreat you, to  
 be more sparing, lest the guiltinesse, if there bee anie, re-  
 flex vpon your seles: For your Pulpits and Kirks being  
 denied vs, (not from any injurie done by vs, but by your  
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of the *Constitutio* of the Kirke this yeare, as if ye had bene

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speaking

Speaking therof many years before this time  
word of God, and the *Canons of Councils*, will haue  
flocks so to care for their owne flocks, that they forbeare  
them not, to care for the whole Kirke, especiallie in the  
time of a common *Combustion*. When the house is on fire,  
every man ought to runne to all, rowms, where hee may  
quench it: when a laik striketh vp in a Ship, every Mariner,  
yea, every passenger, ought to labour to stop it. Even  
he who is not vniverfall Pastor of the Kirke, is Pastor of  
the vniverfall Kirk: and the Apostle hath taught vs, That  
wee are members one of another, *Rom. 12. 4.* As all the  
members of one bodie being manie, are one bodie, so also  
is Christ, *1. Cor. 12. 12.* That the members should haue  
the same care, one for another, *vers. 25.* If some members  
of this Kirk had not cared more kyndlie, in this tyme of  
common danger, than other some haue done, the whole  
bodie had bene ere now dangerouslie, if not desperatelie  
diseased. 3. That we made choise of such hours, for deli-  
vering our Message, that the people might attend your  
ordinarie times of publick worship, which maketh your  
charge, of the peoples contempt, or ours, of your Mini-  
sterie, to bee most vnjust.

In the second part of your *Reply* to our *Answer* to  
your first *Demand*, ye might haue made choise of words  
witnessing more respect to the most part of the King-  
dome now, and to the Kirke in former tymes, than of a  
*Confederation*, and *Negative Confession*: we know no other  
*Confederation* at this time, but this same *Laudable Covenāt*,  
which our Progenitors, and many yet living, made with  
God, and amongst themselves, at the commandement of  
*Authoritie*, & according to the example of the people of  
God in former times. Neither is that *short Confessio* meer-  
lie *Negative*, since the beginning therof is *Affirmative*, &  
doeth virtuellie containe the *first large Confession* ratified  
in *Parliament*, 1567. 2. No Pastours, in our knowledge,  
haue eyther bene forced to flee to forraygne countreys,  
or haue

we haue bene threatned with the want of their *stipends*, for the refusing their *Subscription*: but this wee haue heard, that some of them haue of their owne accord, gone to Court, for procuring of *Protections* against their *Creditors*, and against the *Lawes*, and *Duties* of good subjectes, haue made *Lies* between the King & his people. Others wee knowe haue wilfullie refused, to abyde with their flock; and being earnestlie intreated by them, to attende their *Charge*, haue left them, and haue gone out of the countrey, for no reason, but because the people had subscribed; and, as ye know, that *Arguments* haue bene take from *augmentation of stipends*, to hinder *Subscription*: so ye may know, That *fear of worldlie losse*, rather hindereth men to subscribe, than *scruple of conscience*. The Prelates flight, seemeth rather to haue proceeded from inward furies of accusing consciences, or from feare of a storme, (which being procured by their own doing, may be easilie prognosticated by them) than from the inforcing of *Subscription* of the *Covenant*, which in our knowledge was never required of any of the Prelates, although they be grosslie guiltie of the breach of the *Covenant*, which they did sweare and subscribe before. 3. Your helpe, by your prayers, and other means, for extinguishing of the present *Combustion*, we still desire, but with all intreat, that you wold both joyn with; the rest of the Kirks of the Kingdome, in publick humiliation & fasting, which the Lord himselfe doeth proclaime and call for at this time; so should your prayers bee the more effectuell, and also ye be good instruments, according to your power, with your owne people, and the countrey about, to joine in the *Covenant*, so should ye find the worke of *Pacification* the more easie. 4. The *Reasons* which we touched in our *Answer*, for proving, that ye might, without just offence to anie, joine with vs, in subscribing, are not yet answered: for, first, a sound *Interpretation* of the *Covenant*, altho proceeding from a private person, and altogether voyde of ext

of externall *Authoritie*, can not make a substantiall difference: and if the *Interpretation* be vnfound, although it were confirmed by *Authoritie*, it maketh not a substantiall coincidence. 2. Why is it denied, that the former *Covenant* containeth *Mutvall defence*, since all are obliged thereby to defend *Religion*, according to their vocation and power, and the King's person and authoritie, which can not possiblee bee done, without *Mutvall Defence*: and since that clause of the *Covenant*, is so expounded, & applied vpon grounds of perpetuall reason, in the generall *Band* drawn vp, and Printed by *Authoritie*, anno 1590. 3. Yee must either proue this *Covenant* to bee substantiallyl different from the former, which is impossible, or ye must acknowledge this to haue the same *Authority* with the former, since wee are reallie obliged in the former *Covenant*, and virtually the same warrand of King, *Connsell*, and *Assemblee*, remaineth, and was never yet discharged: by vertue wherof the *Covenants* might haue bene renewed yearlie, by all the subjects of the kingdome, no lesse than it hath bene subscribed yearlie by such as passe *Degrees* in *Colledges*, & such as were suspect of *Papistris*, from time to time. 4. What was done by his Majesties *Comissioner*, was not done in a corner, that it needeth to be pryed into, or doubted of, and what was allowed by his grace, who had so great power from his Majestie, to declare his Majesties will, and to receaue *Declarations* from his subjects, and who was in every point so zealous and tender of his Majesties service and honour: who are ye, that it should be disallowed by you? Ye will haue the kingdome guiltie of *Combination against Authoritie*, and will not haue the king to be satisfied, whē they haue declared themselues to the contrarie, and their *Declaration* is accepted by his Majesties *Comissioner*. This manner of dealing, is more sutable to *Papists*, and such *Incendaries*, than for you, who desire to proue good *Patriots*, in vsing all means of *Pacification*. 5. We are forie, that ye should be the

To our Reverend Brethren,  
The Doctors & Ministers of Aberdene.



Hat our *Answers*

( Reverend and beloved Brethren ) haue not given you full satisfaction, as it may bee imputed to our weaknesse, in the defence of so good a Cause,

so may it proceede also from your owne prejudice agaynst what could bee sayde by vs, which wee haue some reason to suspect for two causes, one is, that your DEMANDS which wee concealed to haue beene intended meerelie for vs, and were sent vnto vs from you in write, were published before our comming, in PRINT, lyke as ye haue now Printed and published your *Replies* before yee had seene our *Answers* vnto that which wee receaved from you last in write; wee having promised to the bearer, to returne an Answer shortlie ere wee departed the Countrey. This may seeme rather to be a seeking of victorie from praïjudice, than a search of veritie for satisfaction. The other cause of our suspicion, is, that the groundes of our ANSWERS to you, haue proven satisfactorie to others, who for Age and gifts of Learning and Understanding, are pryme men in this Kirke and Kingdome, and to whom modestie will not suffer you to preferre your seluest.



selues. But whether our weaknesse or your pr  
 iudice bee the cause, must bee now judged by  
 others, to whose viewe yee haue brought vs:  
 Whom therefore wee with you heartilie desire  
 vnpartiallie to consider our first and second AN-  
 SWERES; wishing and hoping that partialitie,  
 præiudice, and all worldlie respects and feares,  
 layde aside, the naked Trueth shall bee seene of  
 all her lovers. Concerning your confidence of vs,  
 as wee in loue judge, that yee thinke not your  
 selues to bee stryving agaynst the Trueth; so may  
 yee conceaue, that wee can no more bee brought  
 to your mynde, than wee can bee drawne from  
 the profession of our Religion, as it hath beene re-  
 formed, sworne, and confirmed by the late and  
 preceeding COVENANTS, and from following  
 the example of our religious Reformers, and the  
 manie Worthies succeeding them in this Kiike,  
 who would haue beene glad to haue seene the  
 dayes which wee now doe see: and for which  
 wee pray, that both yee and wee may bee thank-  
 full; so shall it not bee imputed vnto vs, that wee  
 haue not discerned & vsed the day of the LORD's  
 visitation: so shall wee all rejoyce together in the  
 Day of the LORD.

*To the first Reply.*

Y<sup>O</sup>VR experience in your *Disputes* agaynst the com-  
 mon *Adversarie*, wherein ye say ye are so frequent,  
 hath (no doubt) taught you, howe easie a matter it is to  
 multiply *Objections* against the *Trueth*, and *Cause* of God:  
 and

## ANSWERS.

9

the first, who haue accounted our *Covenant* to bee a *Confederacie*, agaynst the *Trueth*, since some of your selues, and all euerie where haue bene constrained, to acknowledge, that they aime at the same ende with vs, to maintaine the *Trueth*. And for that which displeaseth you in our way, that we deale after such a māner with people, to come in, we answere, that we haue seene in this *Lad*, *The day of the Lord's power*, wherein His people haue most willinglie offered themselues in multitudes, like the dew of the morning: that others of no small *Note*, haue offered their *Subscriptions*, & haue bene refused, till time should try, that they joine in sinceritie, from loue to the *Cause*, & not from the feare of men: and that no *Threatnings* haue bene vsed, except of the deserved iudgemēt of God; nor force, except the force of *Reason*, from the high respectes which we owe to *Religion*, to our *King*, to our *Natiue Countrey*, to our selues, & to the *Posteritie*; which hath bene to some a greater constraint, than any external violence; and we will, may preuaile also with you.

### *To the second.*

**W**EE perceauē, that ye passe in silence, that which we answered concerning *the preuēting of trouble*, which by all appearance had beene too sensible to manie before this time, if the *Conventions* cēfured by you, had not bene kept; we desire, that ye would here declare your selues, whether ye would haue rather receaved the *Service book*, *Book of Canons*, and other *Trash* of that kynd, tending to the subuersion of *Religion*, and to the prejudice of the *Liberties* of the *Kingdome*, than to haue conueaned in a peaceable manner, to present *Supplications* to his Majesty, for avertēg of so great evils. Neither doe ye speak a word of the saying of *K. James*, which ought to bee regarded, both for the witnesse sake, who is of so great authoritie, & for the testimony which containeth so great reason. For, shal not the whole body of a *Kingdome* stirre

C

pro aris

*pro aris et focis?* or shal our Religion be ruined, & our Light be put out, and all men hold their peace? We told you also, that the first part of the *Act of Parliament*, 1585, is *Relative* to another *Act* in *Queene Maries* time, which specifieth, what sort of *Leagues* and *Bands* are forbidden, and setteth vs free from the breach of the *Act*: but yee haue answered nothing to this, and still dispute from the *Act of Parliament*, rather than from other grounds, better becomming your *Profession*, and Ours; and in this will so preciselie adhere to the *Letter* of the *Law*, that you will haue no *Meetings*, without the King's consent, evē in the *Case* of the *Preservation* of *Religion*, of his *Majesties* *Authoritie*, and of the *Liberties* of the *Kingdome*, which wee are sure must bee contrarie to the reason and lyfe of the *Law*; since the *safetie* of the *People* is, the *soveraygne Law*. Altho it bee true also that for our *Covenant*, wee haue the consent of *Authoritie* pressing vpon all the subjects in the *Generall Band*, and *Confession* of *Fayth*, formerly subscribed for mayntenance of the *Religion*, their *Subscription* and *Oath* as a note of their soundnesse in *Religion*, and of their loyaltie & fidelitie to the *King*, and his *Crown*, wherein *Juris-Consults*, more skilled in this kynd, than we need to be, haue given their *Responses* and *Verdicts*, in favours of vs, and of our *Cause*.

2. The poynt touching *Authoritie*, is so full of *Thornes* and *Rockes*, vseth to bee so vehementlie vrged, to procure enuye agaynst the Gospell of *CHRIST*, and can so hardlie bee disputed and discussed, except in a large *Treatise*, to the satisfaction of *King's* and *Kingdomes*; and all having interest, that for the present wee onlie wish you to heare the testimonies of two graue *Divynes*,  
 " the one is *Whittaker*, in his *Answer* to Master *Reynolds*  
 " *Preface*, *Pag.* 6. *Stirres* and *Tumults* for matter of *Re-*  
 " *ligion*, *Reynold* rehearseth, that hath beene in *Germa-*  
 " *nie*, *France*, *Bohemia*, as though it were sufficient for  
 " their condemnation, that they once resisted, and did  
 not by

not by and by admit what-so-ever violence was offered, " eyther to GOD'S Trueth, or to themselues, contrarie " to Promise, to Oath, to publicke *Edicts*, to Law, where- " by they were warranded to doe as they did: more of this " matter, will I not answer, beeing of another nature, " and cleared long since from the cryme of *Rebellion*, not " onlie by just defence of their doing, but also by the *Pro-* " *clamations* and *Edicts* of Princes themselues. The other is " *Bilson*, in his Booke of Christian subjection, in defence " of the *Protestants* in other Countreyes, agaynst the ob- " jectiō of the *Iesuits*, PAG. 332, affirming, that sub- " jects may defend their Ancient and Christian Liberties, " covenanted and agreed vpon by those Princes to whom " they first submitted themselues, and were ever since " confirmed and allowed by the Kings that haue succee- " ded, they may requyre thir owne right, saue their owne " lyues, beseech, that they bee not vsed as slaues, but " lyke subjects; lyke men, not lyke beasts; that they " may bee conuented by Lawes, before Iudges; not " murdered in Corners, by *Inquisitors*. This is also the " judgement of *Rivetius*, in his *Commentarie*, PSAL. " 68. Which beeing looked vpon by you, will furnishe a " full answer to what yee haue cited at length from his " *Iesuita Vapulans*. For betwixt *Iesuiticall* treasonable and " pernitious doctrine, and practises agaynst Princes and " Magistrats, refuted by him, and the loyall and sound " doctrine of *Protestants*, your selues know the difference " and opposition, lyke as it is cleare as the Sunne, by that " short *Confession*, by the *Application* there-of, to the " tymes in this present *Confession*, by our publicke *Prote-* " *station*, and by the *Declaration* exhibited to his Majesties " Commissioner, that wee meane not onlie *mutuall con-* " *currence*, and *assistance in the cause of Religion*, but also to " the vttermoſt of our power, to defende the King's Ma- " jestic his Person and Authoritie. Wee would bee glad, " that yee & others were witnesses to our private Prayers, " and the

and the most secret of our thoughts and affections, concerning our loyaltie to our dreade Soveraygne; so should yee eyther cease to wryte in this sort agaynst vs, or bee forced to wryte agaynst your owne Consciences.

3. When wee iustifie our *Conventions & Covenants*, from their purposed endes, wee meane not onlie the last and most remote endes, but the nearest and immediate, and if nothing in these can merite just censure, the *Conventions* and *Covenants* no more in that which yee call the *Object*, nor in their endes; can bee culpable: what *Aspersions* haue beene put vpon our *Reformation*, and *Reformers*, by the malice of our *Adversaries*, can nor bee vnknewne to you. But wee wish, that your ingynes and pennes may bee better employed, than to joyne with them in so bad a cause, which wee expect also from your prudence, considering the people and place where yee liue.

*To the third.*

YEE doe well and wyselie, that yee search not curiously into the myndes of Princes, and Reasons of State: but whether all his Majesties subjects bee satisfied with the last *Proclamation*, needeth no deepe search. For altho possible some had beene more pleased with a *Proclamation*, commanding the *Service Booke*, such especiallie who neyther will see no erroures in it, or haue publicklye professed, that they haue beene groaning for it, yet the *Protestation* of the Supplicants against it, as it giveth most humble and heartie thanks to his gracious Majestie, for what is granted; so it testifieth vpon vndenyable evidences, that the *Proclamation* is not a satisfaction of our just desires: for, first, the *Proclamation* supposeth the *Service Booke* to bee no *Innovation of Religion*. 2. That it is not contrarie to the *Protestant Religion*. 3. That the *Proclamation* giveth not order for discharging all the *Acts* made in favours of the  
*Service*

*Service Booke*, especiallie that of the 19 of Februarie, which giveth vnto it so high Approbation, as serving for mayntayning the true Religion, and to beat out all *Superstition*, and no wayes to bee contrarie to the Lawes of this Kingdome; but to bee compyled and approved for the vniversall vse and edification of all his Majesties subjects. 4. It is so farre from disallowing the sayde Booke, that it putteth vs in feare, that it shall bee prest in a fayre and legall way, and therefore, notwithstanding the *Proclamation*, the necessitie of *Covenāting*, which containeth nothing contrarie to the *Acts of Parliament*, nor to the duetie of good subjects, but is the largest *Testimonie* of our *Fidelitie* to GOD, and loyaltie to our King, (whatsoever it may seeme to you to import) doeth yet continue; that his Majestie may be pleased, to grant the full satisfaction of our reasonable *Petitions*, and that our *Religion*, and *Liberties*, may be preserved for afterwarde. Whosoever professe themselves, to be perfectlie satisfied with the *Proclamation*, doe proclaim in the ears of all the Kingdome, that they are better pleased with the *Service booke* and *Canons*, than with the *Religion*, as it hath beene professed in this *Land* since the *Reformation*.

*To the fourth.*

WE were assured, that your *Demād* proceeded from a *Mistaking*, & therefore, according to our knowledge, did ingenuously, for your satisfaction, expound vnto you the mind of the *Subscribers*, but find now, that we haue laboured in vain, at your hands, frō which we haue receaved this *Reply*; vnto which, concerning the first *Misinterpretation*, wee answered: 1. That altho we doe neither vse *Threatnings*, nor obtrude our *Interpretatiō* vpon you, as bearing any *Obligatorie Power*, yet pardon vs, that wee match you not, and put you not in the *Ballance* with the greatest part of the kingdom both *Ministers*, & others, in whose name we recommended this *Interpretatiō*



unto you, by al faire *Means*, and force of *Reason*: and in so doing, wee are so farre from the breach of our *Solemne Vow*, and *Promise*, that wee esteeme this to bee no small prooffe of that godlinesse, and righteousnesse, wherein we are bound, by our *Covenant*, to walke. 2. The autoritative judgement of our *Reformers*, & *Predecessors*, is evidenced, not onlie by the *Confession of Fayth*, ratified in *Parliament*, but also by the books of *Discipline*, *Acts of Generall Assemblies*, and their own *Writs*; wherein, if ye will, ye may find *Warrant* for this *Interpretation*; & in respect wherof, it is publicke *ratione medii*, besides those midfes of *Scripture*, of *Antiquitie*, & of the *Cōsent* of the *Reformed Kirks*, which are named for midfes by you.

Concerning the 2 *Misconstruction*, it is no marvell that *Prajudices*, and *praeconceaved opinions*, possessing the mynd, make men to fall vpon *Interpretations* of their own; but in the south parts of the kingdom, where many learned and judicious men, both *Pastors*, and *Professors*, were assembled, at the first subscribing thereof, we remember of none that did fall into that *Mistake*. And the two sorts of *Novations*, such as are already introduced, and such as are supplicated against, are so punctually distinguished, that there is no place left to *Ambiguities*: but on the contrarie, the *Novations* which wee promise to forbear for a time onlie, can not be supposed in the following words, to be abjured for ever, as *Popish Novations*. 2. Upon a new examination of the words, yee perceauce, that the *Articles of Pearth*, and *Episcopacie*, are condemned as erroneous *Corruptions*, because we promise, to labour, to recover the former puritie & libertie of the Gospel: vnto which our *Answer* is, that it appeareth, that you will haue all the *Covenanters* against their intention, & whether they will or not, to disallow, and condemn, the *Articles of Pearth*, and *Episcopall Government*: lest they bee tried in a *Generall Assemblie*: but it is knowne to manie hundreths, that the words were purposelie cōceaved, for satisfiatiou

satisfaction of such as were of your judgement, that wee might all joyne in one heart, and *Covenant*, for establiſhing *Religion*, and opposing *Errors*. And for your *Argument*, whether the *Articles of Pearth*, & *Episcopacie*, be againſt the puritie & libertie of the Goſpel, or not, which is not determined by theſe words of the *Covenant*: But it canot be denied, firſt, That if in a *Free Aſſembly*, they be found to be againſt the puritie and libertie of the Goſpell, they ought to bee aboliſhed: in the meane time, it being left free, by the words of the *Covenant*, to all, who will, to ſtand to the defence of their lawfullneſſe. Secondlie, how can it be denied, that manie corruptions, contrarie to the puritie and libertie of the Goſpell, were they never ſo innocent in themſelves, have accompanied theſe *Noyations*, ſuch as the ſuperſtitious obſervation of *Dayes*, feriacion and ceſſation from worke, on thoſe dayes, *Feaſting*, *Guyſing*, &c. manie groſſe abuſes have entred in the *Sacrament*, vpon *Kneeling* before the elements, and vpon the lawleſſe uſurpation of *Prelates*: in reſpect whereof, even they who allow of *Pearth Articles*, and *Episcopacie*, may ſweare to recover the puritie of the *Goſpel*. And thirdlie, who can bee ſo great a ſtranger at home, as to deny, that manie *corruptions* of *Poperie*, and *Arminianiſme*, have entred in, in the *Kirk*, and have bene vented, and defended, in ſchools, and pulpits; by reaſon whereof, we are bound, everie one of vs, according to the meaſure of our light, *to labour for recoverie of our former Puritie*? And therefore, if you had caſt your eyes vpon the condition of this poore *Kirk*, as yee have pryed narrowlie, into the *Expreſſions* of the *Covenant*, yee might have ſpared both your own labour, & ours, & not laboured to ſkarre both your ſelves, and others, with this ſhadow.

In your *Argument, ad hominem*, you ſhould have conſidered, that whatſoever be our judgement, as we are particular perſons, yet, at this time, wee were to be taken, as *Commiſſioners*, from the whole companie of *Subſcribers*, who

who, about this point, are of different judgements: and if some of your own judgement, had either come alone in our place, or had bene joined in *Commission* with vs, wee had anticipate your *Objection*: and this ye haue bene forced to see; and so your selues, in propounding your *Objection*, haue answered your own *Sylogisme*, in making vs to say, that *ye may sweare and subscribe*, seeing ye thinke not these things to bee abjured in that *Oath* made Anno 1581: neyther was it for you, to inquire in our private *Opinion*, nor necessarie for vs, to make it knowne, but to haue conceaved of our minds, according to our *Commission*, and the will of those who sent vs. Your *Arguments* need to bee no impediments vnto your swearing of the *Covenant*. For vpon your groundes, you would not haue sworne the *Short Confession*, anie time bypast: yea, ye can not sweare the *Confession* of anie Kirk; nay, not the *Articles* of the *Creed*, because of the diuerse *Interpretations* of the *Article* of *Christ's descent into Hell*; or swearing them in *Scotland* and *England*, yee behoued to sweare them in diuerse senses. There be some words of the *Lord's prayer*, as, *Giue vs this day our daylie bread*; and of the x *Commands*, as the words of the 4 *Command*, which are diuerselie vnderstood; must Christians, therefore, forbear to joine in saying the *Prayer*, or swearing *Obedience* to the *Commandments*? Neither for this doe wee admit anie *Ambiguities*, or *Equivocation*: the words certainlie haue but one true sense, and signification; but diuerse persons conceaue and vnderstand them, according to the different measures of their light. Since then your *Disputation*, is builded vpon such a *Supposition*, it must either fall to the ground, or hardlie can anie *Confession of Fayth*, or *Religious Covenant*, be sworn. Offend not, therefore, if we in modesty, present vnto you, *A Dish of your own dressing*: wee meane, the like *Argument, ad hominem*. The *Rites* and *Ceremonies*, which are not abjured in the *Negative Confession*, are not abjured in this *Lite Covenant*. But the *Rites* and *Ceremonies*, which were

were concluded in *Pearth Assemblie*, are not abjured, as ye say, in the *Negative Cōfession*, made Anno 1581: therefore, they are not abjured in this *Late Covenant*. The first *Proposition* is evident, because in the *Late Covenāt* we are bound no farther, concerning the *Negative Cōfessiō*, but to keep it inviolable: and therefore, what *Rites* are not abjured there, are not abjured here. The second *Proposition* cānot be denied by you: for these twentie years bygone ye haue thought your selues free of *Perjurie*, notwithstanding of the *Oath* in 1581, and of your conforming your selues, to the *Ordinances* of *Pearth*. And whereas yee alledge, afterward, as before, that our *Supplications* are satisfied, the contrarie is known, by our publick *Protestation*, & by our last *Supplication*, & *Complaint*, presented to his Majesties *Cōmissioner*. And vrging of the *Service book*, was a sufficient *Reason*, for *Forbearance* of *Pearth Articles*, till an *Assemblie*; at which time it may bee determined, whether it bee expedient, that this Kirke bee anie more troubled with them. Neither needeth your cōscience to hinder you to subscribe the *forbearance* of these *Novations*, as if *swearing* of *forbearance*, were a *swearing* of *Disobedience* to *Authoritie*: first, Because the *swearing* of *forbearāce* of a thing in your opinion, indifferent, in the case of *Scandall*, and of *sensible feare* in others, of *Superstition*, is the *swearing* of *Obedience* to the *Comandement* of God, which forbiddeth vs, to destroy him, for whom *Christ* died, altho man should cōmand the contrarie. 2. Because the *Articles* of *Pearth* were concluded, for satisfying the King, & not to presse any man with the practise of them, as was openlie professed vnto the *Opponents*, before the face of the whole *Assembly*: and because the *Act* it selfe giveth warrant, to *forbeare* the practise at this time, when the memorie of *Superstition* is revived, which maketh vs to thinke, that they who haue forborne the practise of these *Articles*, since the superstitious *Service booke* was complained vpon, make most truelie conscience of

*Obedience of the Aēt of Pearth, & Parliament*; ratifying the same, and are most conforme vnto the *Confession of faith*, ratified in *Parliament*, declaring, that *Ceremonies* ought to bee changed, when they rather foster *Superstition*, than edifie the Kirk, vsing the same. Last of all; Yee say, ye can not sweare *Forbearance*, because ye can not abstaine from *Private Baptisme*, & *Private Communion*; where we perceauē, that, in your judgement, *Private Baptisme* & *Communion*, are not anie more things *Indifferent*, but *necessary*, *necessitate praecepti*, in so farre, that the not vsing of them, is a contempt of the Means, and a tempting of God. By this your *Doctrin*, first, The state of the *Question*, anēt *Pearth Articles*, is quite altered; for yee, and your *Associates*, did ever, to this time, alleadge the *Question*, to be of things *Indifferent*: but now ye finde some of them so necessaric, that altho the *Generall Assemblie of the Kirke*, should discharge them, yet ye behoued still, for conscience of the Cōmandement of God, to practise them. If yee haue the same judgement of *Kneeling before the Elements*, and of *Festiuall Dayes*, it commeth to passe amongst vs, which hath beene incident to the Kirke, in former ages, that thinges haue bene first brought in, as *indifferent*, then vrge as *necessarie*. If *Confirmation* also in your judgement, be not *indifferent*, but *necessarie*, we desire to vnderstand, with what conscience it hath bene sighted, and vterlie neglected by the *Prelates*, these 20 years past? and how it is, that yee haue carried so small regard to the *Canon of the Kirke*, and *Aēt of Parliament*, and to the benefite of young children, as not to require, vrge, & presse the practise thereof, both in your own *Charge*, and throughout the whole Kirke? This would seem to be *partiall dealing*, to presse some *Ceremonies*, and neglect other some; while both by the same *Canon of the Kirke*, & *Aēt of Parliament*, are appointed. 2. Ye doe hereby condemne the practise of the Kirke of *Scotland*, from the tūne of *Reformation*, till *Pearth Assemblie*, and put no sin ill guiltinesse vpon other

*Reformed*



*Reformed Kirks*, who vse not that at al, but rather abstain from it, as *dangerous*, which ye now doe professe, to be so necessarie. 3. We wish you wiselie to consider, whence it is, and what can bee the true cause, that yee living in that part of the kingdom, should be more pressed by the people, with the practise of *Private Baptisme*, and *Communion*, than all the Kirks in the kingdom beside, where these 20 years past, rarelie anie such motion hath bene made: is it not because that *Poperie* prevaileth there, and the people haue a superstitious conceat of *Baptism* and *Communion*, as *absolutelie necessarie to Salvation*; as if GOD had tyed His grace to the *Sacraments*; and children dying without *Baptisme*, and others without their last *Vaticum*, did perish? Thus ye minister the *Sacraments* in private, as *necessary*, *Necessitate Præcepti*; and the people seeme to desire, and receaue them, as *necessary*, *Necessitate mediæ*: an *Evill* very curable, in that citie where the *Assemblies* of the people, for *publicke worship*, are frequent, wherein the *Sacraments* might bee ministred frequentlie enough, with great solemnitie, and edification. 4. And though we doe not do nye, but *Baptisme* *privatelie ministred*, by the Minister of CHRIST, according to the *Institution*, be true *Baptisme*, and, that a childe thus *privatelie* baptized, bee not to bee baptized again, (altho it be true also, that *private Baptisme* maketh way to this *Error of Re-baptizing*): yet we hold, that the necessitie of the *Comandement*, standeth only for *Baptisme* in publick, since no Precept requireth *Baptisme*, but when the ministracion thereof can bee had orderlie, with all the circumstances requisite; whereof this is one, That it be ministred in the presence of that visible kirk, whereof the children are to bee members: for not onlie the minister of *Baptisme*, and the parents of the children, but the *Congregation* also hath interest in the baptisme of everie member that entereth in their *comunion*: which therefore, ought to be a publick action, no lesse than the cutting off of a rotte member, by *Excommunication*, ought

to be



to be done publickly. 5. It is known, that *privat Baptism* hath bred, and fostered the *Opinion* of *Absolute necessitie* of *Baptisme*, of *Baptisme by women*, and *privat persons*, of *Baptism by supposition*, &c. and, that the ministrations of the *Sacramentes*, in private places, hath beene, and is, the readie way to bring people to the contempt and neglect of the *Sacramentes* in publick, and to the prophanation thereof in private. 6. When all the forms of ministrations of *Baptism*, shall be compared, both that of the *Ancient Kirke*, keeping *Easter*, & *Pentecost*, for the solemne times of *Baptisme*, and the other of the *Popish kirke*, and other *kirks*, not wel purged of the dregs of *Poperie*, ministring *Baptism* and *Comunion*, at all times, in private places, and before few persons; it shalbe found, that no better course could bee taken, than that which hath beene wisely appointed and observed, in the Kirke of *Scotland*, since the *Reformation*; that the *Sacraments* be ministred in the ordinarie meetings of *GOD'S People*, vnto which they had regard, & not vnto the places of materiall kirks: which we adde, lest anie should thinke, that we entertained anie superstitious conceat of places.

*To the first.*

**T**O the first *Exception*, wee haue even now answered, and need to adde no farther, concerning *private Baptism* and *Comunion*. 2. We looked, that your *Argument*, *ad hominem*, had bene cloased in the fourth *Reply*, and wish, what ye had to say, against the *Dispute*, of *Popish English Ceremonies*, or anie other *Treatise* of that kynd, or anie of vs in particular, had bene kept to another time: for, wold any of vs, refuse to sweare the *Short Confession*, because ye haue expounded some *Articles* thereof, contrarie to our mynd? Our desire is, that ye keepe your own meaning of the *Negative Confession*, and we keepe ours, according to our diuerse measures of light; & that both sides promise, *Forbearance*, as is required in the *Covenant*, which may verie well

rie well stand both with your meaning, and ours: of ours, there is no question; and of yours, there needeth none to be moved by you, since ye think them *indifferent*: and therefore, in such a case, may promise, to *forbear them*. From this ground, & from the different use of the word *Discipline*, and *Policie*, it is easie to answer, both your *Sorites*, and *Dilemma*: for the *Late Covenant* bindeth you to keep the *Former*, according to the comon meaning of the *Subscribers*, and not according to your *Interpretation*: or ours, in particular: and the horns of your *Dilemma*, may be turned about against your selues: for we aske of you, Unto which of the members of the *Distinction* doe ye referre *Episcopacie*, and the *Articles of Pearth*? if they were abjured for ever, before *Pearth Assemblies*, how is it that yee haue admitted and practized them, since that tyme; for this were *perjurie*? And if they were not abjured, but by the *Short Confession* were left *indifferent*, why may ye not, for anie impediment ye haue from that *Confession*, forbear now the practise of them? Wee looked not for *Velitations* of this sort, which the change of *Commissioners* sent vnto you, might haue prevented, but for some solide & graue reasons, why ye could not subscribe the *Covenant*, whether presented from our hands, or the handes of others, our *Learned and Reverend Brethren*, of your practise and judgement, who might haue bene sent vnto you in our place. In the meane time, because manie are intangled with the word of *Discipline*, and *Policie*, we desire the *Reader* to remember, that sometime the word is taken for the *Rule of Government of the Kirke*, and *censure of Manners*, by Office-bearers appointed by Christ; and thus it is vnchangeable: some times for the *Constitutions of Councils*, and *Acts of Parliament*, about matters of *Religion*, and thus it is alterable, or constant, according to the nature of *particular Objects*: & thirdlie, it is taken for the ordering of the circumstances, to bee observed in all actions *Divine*, and *Humane*: and thus it is variable. We

appeale with you, to the indifferent *Reader*, who is judicious, whether it bee necessarie for your *Subscription*, to know our *Opinion* of such *Rites* and *Ceremonies*, as are not of *Divine Institution*. Wee haue reason, (for anie thing that ever we heard to the contrarie, these 20 years past) to cleaue vnto the wordes of the *Covenant*, concerning such *Rites* as are broght into the Kirk, without, or against the word of GOD. The *Blessing of Marriage* (now the second time instanced) we conceaue, neither to be circumstance, it being neither time, place, order of doing, nor anie such thing, nor a *Ceremonie* properlie so called, more than the *Blessing* of the people, cōmanded in the *Law*, & practised before the *Law*, or praying for a Blessing vpon the *Ordinance* of God, that it may be sanctified vnto His People: wee neyther exalt *Marriage* so high, as with the *Papistes*, to think it a *Sacrament*; nor doe wee abase it so low, as to think it a *Paction* or *Contract*, meere lie *Civill*, it being the *Covenant* of GOD, which cā not be dissolved by consent of the parties, as other *Civill Contractes* may be: and therfore, as wee will not vse it superstitiouse lie, according to the praescript of the *Service booke*; so will we not for the abuse of *Popery*, altho it were a *Paction* meere lie *Civill*, it being so important, with-hold *Ecclesiasticke Benediction* from it.

*To the sixth.*

**S**ILENCE carrieth sometimes the appearance of *Consent*, sometime it is from weaknesse; & since ye know also, that it may at sometimes come from wisdom, and moderation; why doe yee not rather keepe silence your selues, than make such an *Interpretation* of ours? We deny not, but *Divines*, both *Ancient* and *Moderne*, are against vs, concerning the lawfulnessse of the things contraverted: but we withall affirme, first, That *Divines*, both *Ancient* and *Moderne*, are against you also, and both may be true, for both are but *Propositions Indefinite*, in a matter *contingent*. 2. That almost all *Divines* vniversallie are for vs, and

vs, and for the *Forbearance of things indifferent*, in such a case, which is the point vrged by vs, and cleared before. Secondlie, we denye not, but the *Oath* containeth manie other *Articles*; but concerning that of the *Novations* alreadie introduced, if ye could haue believed vs, & so manie thousands as haue subscribed, it containeth no more, but the *forbearance of them, for a tyme*; neither can anie farther be extorted from the tenor of the *Covenānt* it self, according to your grounds. If yee will interpret it according to the meaning which yee thought it had the last year, & which we vrge you not to change: & to promise *Forbearance*, can neither be cōtrarie to that duetie which yee ow to your flock, nor be disobedience to *Authority*, but a meane to edifie God's People, & obedience to God.

*To the seaventh.*

**F**IRST, The *Reason* propounded in the 7 *Demand*, for refusing your *Subscription*, because ye supposed *Pearish Articles* to haue beene abjured, as *Popish*, is answered to the full, and impediment put out of your way. This other that ye propound, cōcerning our conception & meaning of the *Short Confession*, may be as easilie removed, if ye will once belieue, that wee vrge not vpon you our meaning, but leaue you to your own, till the matter bee examined in an *Assemblee*. 2. Ye cal some of those *Novations*, *necessarie*; but without *warrant* of that *Assemblee* which cōcluded thē, as *indifferent*, & al the rest you will haue to be *Laudable*: thus by progresse of tyme, things formerlie *Indifferent*, become *Necessarie*; and what was but *Lawfull* before, & had much adoe to gain that reputation, is now become *Laudable*; where yee plainlie discover the cause of your vnwillingnes to subscribe, not so much to be the cōmandement of *Authority*, as the necessitie and excellencie of the things cōmanded. Till ye, therfore, change this opinion, ye cānot promise *Forbearance*, neither vpon our dealing, nor at the cōmandement of *Authority*, altho *Forbearance* should serue for the peace of the Kirke, and kingdome.

*To the*

**F**IRST, We remit the Reader to our *Answer*, and your *Reply*, which, we hope, shall be found no *Confutation*.  
 2. **W**E obserue, That ye haue not answered our *Argumēt*, for our *Swearing the Defence of the King, and his Authoritie*, with a *Specification*, which ye call a *Limitation*; wherein we haue followed the *Confession of Faith*, ratified in *Parliament*, the *King's Confession*, and *Act of Parliament*, vpon which ye will not do well, to fasten so foule *Imputations*, and put so hard *Construtions*, as ye doe, vpon vs, for inserting in our *Covenant*, what they haue said before vs. If our *Specification* be right, why censure you it? If it be wrōg, why fasten ye not your censures vpon the *Fountain* from which it is derived? The *Loyaltie* of our *Intentions*, to maintain the *King's person, and honour*, is so fully expressed, that it hath given content to those who are nearest his Majesty: and wee should wrong, not onlie them, but also the *Covenant*, and the *Subscribers* thereof, if wee should make newe *Declarations* to others, of greater *Distance*, who wrong both the *King*, and themselves, in craving them.  
 3. To doe with a *Doubling Conscience*, is a grievous sinne; but to make and multiplie *Doubtes*, for hindering a good worke, and to oppose against a *shining Light*, is no lesse grievous. Ye spake before of a *Limitation*, & now ye haue added *Preciseliē*; as if the naming of one *Dutie*, were the excluding of all other *Duties*. We all, by our *Oath of Allegiance*, by his *Majesties lawes*, and by other *Obligations*, acknowledge, that wee owe many other *Duties* to the *King*, which were verie impertinent to expresse in this *Covenant*.  
 4. What kynd of *Conference* ye meane, whether by word or writ, wee know not; but (while wee were amongst you) yee know what notice you were pleased to take of vs; and we haue no delight, to resent it.

## To the ninth.

**F**IRST, We are ashamed, to draw this *Rug-saw* of *Contention*, to and fro, in a continuall *Reciprocation*, concerning the *Forbearance of Pearthe Articles*; and therefore, forbearing

forbearing to doe so anie more, we referre the *Reader* to our former *Answers*. 2. We doe not affirm, that the onlie *Reason*, why *Kneeling* was appointed, was because all memory of *Superstition* was past. There be indeede other *Reasons* exprest in the *Act*, but such as the *Authors* thereof may be ashamed of, as both perverting the *Text*, *Psal.* 95, as making *Kneeling* to bee *necessarie*, in everie part of GOD'S Worship, and as giving matter to manie *Treatises*, proving *Kneeling before the Elements*, to be *Idolatrie*, according to the *Act*, vnto which we now referre you: but this we say, (which is manifest by the *Act* it selfe) that in the case of present *Superstition*, or feare thereof, all other *Reasons* had not bene forcible, to enforce *Kneeling* then, nor can haue force to continue *Kneeling* now. This feare hath bene great, this yeare bypast, throughout the kingdome, by reason of the manie *Superstitions* of the *Service booke*, which, it may be, yee no more acknowledge, than ye doe the superstitious dispositiō of the people, because they are not that which they were at the time of *Reformation*. 3. Wee would heare what *Malice* it selfe can say agaynst the wordes of the *Protestation*, That it shall bee lawfull vnto vs, to defend Religion, & the King's Authoritie, in defence thereof, and everie one of vs of another, in that cause of maytaining Religion, and the King's foresayd Authoritie, and to appoynt, and holde Meetings, to that ende; lyke as our *Proceedinges* haue bene in themselues most necessarie and orderlie meanes, agreeable to the *Lawes* and *Practise* of this Kirke and Kingdome, to be cōmended, as *Reall Duties* of faythfull Christians, loyall Subjectes, and sensible members of the bodie of the Kirke and Kingdome, and tende to no other ende, but to the preservation of Religion, & mayntenance of the King's Authoritie. To your *Interrogatours*, (which ye seeme to propone, rather to be *Snares* to vs, than for *Satisfaction* to your selues) wee answer once for all in generall, That if this were the opportunitie of that *Dispensation*, wee shall be found to de-



nye nothing vnto *Authoritie* of that which the word of GOD, the Law of Nature, and Nations, the *Acts* of *Parliament*, these *Royalists*, sound *Divines*, and *Loyall Subjects*, giue vnto Kings and Princes, GOD'S *Vice-Gerents* on earth; and that not from respect to our selues, but to the *Ordinance* of GDD, by whom Kings reygne. But seeing so oft, and so instantlie, you presse vs in this poynt, yee force vs mutuallie to propone to you such *Questions*, as, it may be, ye will haue no great delight to answer. 1. We desire to vnderstand of you, Whether ye allow, or disallow, the *Service booke*, and *booke of Canons*? If ye disallow them, as an *Innovation* of *Religio*, why haue ye not eyther joyned in *Supplication* with the rest of the Kingdome, or made a *Supplicatio* of your owne, agaynst them, or some other way testified your *Dislike*? Next, Whether it be pertinent for men of your Place and Qualitie, to moue *Questions* of State, touching *The power of Princes*, and *Liberties of Subjects*, after his Majesties *Commissioner*, & wise *States-men*, haue receaved *Satisfaction* of the *Subjectes*, for suppressing such motions as yours? 3. Whether doe the *Subsryvers* more tender his Majesties Honour, by supposing his constancie, in *Profession* of *Religion*, & equitable *Disposition*, in ministracion of *Justice*; or ye, who suppose hee shall fall vpon his *Religious* and *Loyall Subjectes*, with force of Armes, contrarie to both? 4. Whether the joyning of the whole Kingdome, in the *Subscription* of the *Covenant*, or the entertayning of *Division*, by your *Wryting*, *Preaching*, and *Threatning* of your people, otherwyse willing to joyne, be a more readie *Meane* to settle the present *Commotions* of the Kirke, and Kingdome? 5. If the *Prelates*, & their *Followers*, labouring to introduce *Poperie* in the Land, make a *Faction* by themselves, or as the *Guilians* in *France*, did abuse his Majesties name, in execution of the bloodie *Decrees* of *Trent*, (which GOD forbid) we aske, Whether in such a *Case*, the lawfull defence of the bodie of the Kingdome, agaynst such a *Faction*, bee a

*resisting*

resisting of the Magistrate, and a taking Armes agaynst the King? If ye affirme it to be, is not this to take part with a Faction, seeking their owne endes, agaynst the Commonwealth of the Kirke, and Kingdome, and Honour of the King? If ye say no, Why then find ye fault with our Protestation, of Defending the Religion, Liberties, and Lawes of the Kingdome, of the King's Authoritie, in defence thereof, and everie one of vs of another, & in that cause, as if it were an vnlawfull Combination agaynst Authoritie? 6. Whether doe yee thinke Christian Magistrates to be of so absolute and vnbounded power, notwithstanding of anie Promise or Paction made with the Subjects at their Coronation, or of anie Lawe made for establishing their Religion and Liberties, that there is nothing left, but suffering of Martyrdom, in the case of publicke Invasion, of their Religion & Liberties? If ye thinke, that anie Defence, is lawfull, why misconstrue yee the Subscribers of the Covenant? If not, how can ye be free of Flatterie, and of stirring vp Princes agaynst their loyall Subjects, for such ends as your selues know best? We verilie believe, that ye shall report small thanks, eyther of so good & just a King, or of so ductifull Subjects, for entering within these Lists. It is enough, that such Questions be agitated in the Schooles, and that with as great prudence, & as circumspectly as may be.

*To the tenth.*

**F**irst, yee take vs in our 4 Replye to bee the penners of the Covenant, and yet will rather wrest the wordes of it, to your owne meaning, than receaue the Interpretation thereof from vs: for wee prejudice not your libertie of conception of that short Confession, but permit it to your selues, whatsoever may be the private meaning of some who haue subscribed; yet there is nothing in the Late Interpretation that condemneth the Articles of Pearth, and Episcopacie, as Popish Novations. Ye may voyce and reason in an Assemblie as freelie concerning them, and giue your

your judgement of them, without prejudice, notwithstanding of your *Oath*, according to your owne grounds, as you would haue done at the *Assemblee* of *Pearth*. 2. We hope yee bee not so ignorant of the estate of the Kirke, neyther will wee judge so vncharitable, as to thinke you so corrupt, that in your opinion there is nothing hath entered in the Kirke, since that tyme, designed by you, beside *Episcopacie*, and *Articles* of *Pearth*, which can bee thought prejudiciall to the *Libertie* and *Puritie* of the *Gospell*.

*To the eleventh.*

First, yee finde fault with vs, that wee haue not vpon this occasion, given you that testimonie which wee owe to you, of your sinceritie, in professing the *Trueth*; and therefore, to supplie our defects, haue taken an ample *Testimonie* to your selues, of paines in *Disputing*, in *Writing*, and *Preaching* against *Poperie*, in proccessing of *Papists*, and in doing all things which can bee expected from the most zealous, of frequent prayers to *GOD*, of humbling your selues before Him, of your holinesse of *Lyfe*, and *Conversation*, &c. which haue made vs who were desirous to heare that *Testimonie*, rather at the mouthes of others, that wee might bee no more challenged as deficient in that kynde, but giue vnto you your deserved prayse, to inquire in matters; wherevpon, if wee would belieue the report of others, wee heare, that for all your paynes, *Papistes*, and *Persons* *Popishlie* affected, are multiplied, and *Papistrie* increased in your towne, more than in anie other towne of the Kingdome, and no lesse vnder your Miniistrie, than anie tyme before, since the *Reformation*; that there bee in private houses *Messes*, *Crucifixes*, & other monuments of *Idolatrie*; that yee haue not manie converts from *Poperie*; that *Iesuits*, and *Priests*; are countenanced there; that your People at home, and your Magistrates abroad, complayne, that yee are but too sparing of your paynes in *Preaching*, and often fill your places with *Novices*: but  
this

this wee are sparing to belieue, and wish, that the not imploying of your Tongues, and Pennes, in defence of the *Service Booke* and *Canons*, which are so pestered with *Poperie*, (if the seedes of *Romish Heresie*, *Superstition*, *Idolatrie*, and *Papall tyrannie*, come vnder that censure) and your willingnesse to joyne with the *Kirke* and *Kingdome*, in Fasting and Humiliation, had beene also *Testimonies* of your sinceritie agaynst *Poperie*. 2. The laudable meanes of *Preaching*, *Praying*, &c. which wee wish may bee still in all faythfulnesse vsed by you, may verie well agree with the renewing of our *Covenant* with God; and both being joyned, haue, in a short tyme past, produced more powerfull effectes, to the comfort of manie thousandes, than all our *Prayers* and *Preaching* hath done for a long tyme before: which testifie, That, as it is warranted by the Word of GOD; so the motion hath proceeded from GOD. All the *Arguments* and *Subtilties* that can be devised, will never make a People, (who at this tyme haue found GOD dwelling, and working in their heartes) to thinke the contrarie. 3. The naturall inclinatio of people to *Poperie*, and the perswasion of others, of their disposition, may make the people to conceaue other wayes of the *Service booke*, and *Canons*, that ere it be long, they may be brought in, in a *sayre and legall way*: and therefore, it is necessarie, for preventing of those, and other *Evills* of that kynde; hat the *Subjectes* joyne in a *Covenant*, both for themselves, and their Posteritie.

*To the twelfth.*

FIRST; WE haue ever preached according to our measure, and haue given example of *Reverence* to *Authoritie*, and the LORD'S Service: but we neyther acknowledge the *usurped authoritie* of *prelates*, for *Lawfull Authoritie*, nor the *Service booke*, for the LORD'S Service. And therefore, it was so much the more intollerable for the *Prelates*, without *Authoritie* from the *Kirke*, or

Parliament, to bring in the *Service booke* into GOD'S owne House, vpon the LORD'S owne Day. Which maketh it nothing strange, that people zealous of the *Truth*, and of the *Service* of GOD, were stirred vp, to oppose: & we are very confident, that these who haue opposed, doe beare as loyall respect to the Kings Majestie, and will bee as loath to provoke him to just wrath, as their *Opposites* are. In the meane tyme, why doe yee not acknowledge, that, the childrē were higher provoked to wrath, by the *Prelates*, whom ye account *Reverend* and *Holie Fathers*? 2. As the preservation of our owne private *Possessiō*, from *Invasion* of others, belongeth to our selues, vnder the King's *Protection*; so the keeping of GOD'S House, from *Pollution*, and *Superstition*, belongeth to *Authoritie*, to the *Communitie* of the *Faythfull*, and to everie one in his owne Place, & Order. 3. We tolde you before, That we did no more allow *Violences* of that kynde, nor we did allow the foule *Aspersions* of *Rebellion*, *Heresie*, *Schisme*, & *Perjurie*, put vpon the Noble-men, (& remnant *Covenanters*.) And where ye aske of vs, Why these *Tumulis* are not publick-ly by vs condemned, and rebuked? wee aske agayne of you, why ye did not condemne and rebuke such dealing, since that is no lesse *Transgression*, both agaynst the sixt & nynth *Command*, than the other is agaynst the sixt? And whereas ye are now so peremptorie, in drawing a *Declaration* from vs, answerable to that which ye haue given concerning the foresayde *Aspersions* and *Calumnies*, wee having no *Comission*, to declare the myndes of others in this poynt, or to giue *Documents*, for our owne private judgement, doe heartilie disallow everie *Wrong* of that kynde. As for the *APOLOGIE* of D. IOHN FORBES OF CORSE, seeing the *Wrong* hath bene done not vnto some few particular persons, such as ye say haue bene wrōged by some of the people; but vnto the bodie of the Kingdome, consisting of *Noble-mē*, *Barons*, &c. who are highlie offended thereby, it were in vs *Presumption*, and without

without the bounds of our *Calling*, to take vpon vs, to receaue anie *Declaration* of that kynd, especiallie wherein so manie thinges are reproveable; as first, That his bitter speeches were occasioned by some Printed Books, affirming, that *Episcopacie*, & *Peartie Articles*, were antichristiā, & abominable. Supposing it were true, did he thinke the *Noble-men*, and whole *Covenanters*, to be the *Authors* of those Books? And was this dealing agreeable to that *Christian meeknesse* so much requyred of vs before? The Wryters of those Printed Bookes, are not the first who haue spoken so: For Master KNOX spared not, (in a Letter of his) to call this *Kneeling*, *A Diabolicall Invention*. *Secondlie*; The *swearing of forbearance of the praetise of Peartie Articles*, and the *Confirmation* of the sayd *Doctrine*, which we neyther deny, nor affirme, to be imported in the *Olde Covenant*, but onlie in the *Interpretation* thereof, wee declare, That *Promise* is onlie made, to *forbeare for a tyme*, doth not deserue so bitter a *Censure* as this *Apologie* beareth vpo vs. 3. If the King's Majestie, *Councell*, or the *Subjects* of Scotland, had asked his *Opinion*, and *Advyce*, hee might haue vsed the greater libertie. 4. It is ill apologized, to call it a *holie indignation*; & worse defended, since it is such a wrath, as worketh not the *righteousnes of GOD*. 5. Whereas he desireth to be accounted in the number of these, *qui proficiendo scribunt, & scribendo proficiunt*, wee could wish, that he had profited better by wryting, than he hath done by wryting his *Irenicum*. first, & now this his *Warning*, after his *Irenicum*: for which if he make no better *Apologie*, than confessing *Asperitie* of words, proceeding from an holie indignation, it will come to passe of his *Apologie*, as it fared with his *Irenicum*, vnto which was applied fitlie, what was spoken in the lyke case,

*Aut fabrum forceps, aut ars ignara fefellit*

*ignomy voluit cadere cudit igny.*

6. Whereas yee desire vs, to doe the lyke, if yee meane of vs personallie, wee haue declared our judgement, and shall



shall bee carefull to approue our selues to GOD, and the consciences of all men, in everie such duetie: and if yee meane vs, and those that sent vs, wee shall not fayle to report vnto them, what yee desire, altho our *Commission* from you had bene the more acceptable, if ye had spokē more reverentlie of our *Confession* and *Covenant*, than yee haue beene pleased to doe; in the words of your desire, and had put your hand vnto the *Covenant*; which would presentlie haue joyned vs in a greater *Affection*, & made way for vnion in judgement, and perfect peace, which is the desire of our Soules.

*To the thirteenth.*

**Y**EE pretended a threefolde *Scandall*, which should follow vpon your *Subscription*: 1. The *Scandall* of *Dissenting* from other *Reformed* Kirkes, and famous *Divynes*. 2. The *Scandall* of *Dissenting* from *Authoritie*. 3. The *Scandall* of *Perjurie*. Wee answered, That the contraverst words of the *Covenant* beeing rightlie conceaved, and interpreted according to their true meaning, & not after the glosse which yee haue put vpon them, doe put you out of danger of all the three *Scandals*, which yee seeme to acknowledge of the first two, and may by the lyke reason acknowledge of the third, of *Perjurie*. We dispute not of the lawfulnessse of the *Oath* given at your *Admission*, by what *Authoritie* it was exacted, with what conscience it was given, nor how yee can answer for the *Scandall* risen therevpon: but conceaving it according to your owne grounds, none of you will say, that yee haue *sworne the perpetuall Approbation and Practise* of these things which yee esteeme to bee *Indifferent*, what soever bad consequent of *Poperie*, *Idolatrie*, *Superstition*, or *Scandall* should follow therevpon: we speake heere onlie of things *Indifferent*, in your owne judgement; for yee haue declared before, that yee thinke the *Ministration of the Sacraments* in private places, no more *Indifferent*:  
and

and therefore, can not *forbear* the *practise* of these, altho your *Ordinarie*, and other lawfull *Superiours*, should will you to doe so; wherein *Peareth Assemblies*, for which you stand, is wronged by you two wayes: 1. That yee differ in judgement from them, about the *Indifferencie* of the five *Articles*: and next, that at the will of your *Ordinarie*, and wee knowe not what other lawfull *Superiours*, yee are readie to *forbear* the *practise* of these things which the *Assembly* hath appoynted to bee observed. What *Oathes* yee haue given at your *Admission*, wee know not, because there is no *Ordinance* made, *Civill*, or *Ecclesiastick*, appoynting anie such *Oath*; and because the *Prelates*, who arrogated that power, presented to the intrants diverse models of *Articles*, to be subscribed, dealing with some more hardlie, and with others more favourablie, according to their owne diverse motives, and considerations. For some immediatelie after *Peareth Assembly*, without anie warrand from the Kirke or *Parliament*, were made to sweare at their *Admission*, that they should both in private and publicke maintaine *Episcopall Jurisdiction*, and in their private and publicke prayers, commend the *Prelates* to Gods mercifull Protection; that they should subject themselves to the Orders that presentlie were in the kirke, or by the consent of the said Kirke, should bee lawfullie established. The word *lawfullie*, was not in the Principall first subscribed, (as we haue learned) and if it had beene exprest, it is all one, for the *Superiours* were judges to this *lawfulnessse* and *unlawfulnessse*. Wee will not labour to recõcile every *Oath* given by *Ministers*, at their entrie with the present *Covenant*; but wish, & exhort rather, that they may be recalled, and repented of, as thinges for which they can not answer before a *Generall Assembly*.

To the fourteenth.

IF the words of the *Covenant* bee plaine, concerning the meere *forbearance*, & speak nothing of the *unlawfulnessse*, no man's thoughts can make a change. 2. By this *Reply* ye wrong yourselves, in forging fro the words of the *Covenant*,

*denies, impediments, and drawing stumbling blockes in your owne way, to hinder your Subscription: ye wrong the Subscribers, in changing the state of the question, and in making a divorce betwixt Religion and the King's Authoritie, which the Covenant joyneth together, hand-in-hand: and, most of all, ye wrōg the Kings Majestie, in bringing him vpō the Stage, before his subjects, in whose minds ye wold beget, & breede, suspicios, of opposing the Truth, of making innovation of Religion, and of dealing with his subjects, contrary to his laws & Proclamations, & contrary to the Oath at his Coronatio. We are not here seeking infamia propter Quæstion, or stirring hole of ignorance, or of the smallest disloyalty of affectio; but would willinglie decline that for the present, which neither his Majesties wisdom, nor the prudēce of Statesmen, nor the modeltie of good subjects, will allow you or vs to dispute. The Crowns and Scepters of kings, would be more tenderlie touched, than the ordinarie subjectes of Schoole Disputes. The naked naming, & bare proposall of certaine Suppositions, such (as some are made by you) cā not but reflex vpon Authoritie, & sound harsh in the eares of all his Majesties good subjects, who wish, that he may long and prosperously reigne over vs. 3. His Majesties most honorable Privie Counsell, hath proven more favorable to this cause, of maintaining the Reformed Religio, than manie Pastors, whom by reason of their Place & Calling, it beseeemed to goe before others; & altho according to their wonted custome, they gaue warrant, to make his Majesties Proclamation, yet on good groundes, remonstrated vnto them by the Supplicants, they willinglie refused their Approbatio therof, hoping that his Majestie should be moved to give greater satisfaction thereafter: and this is not our saying, but a publicke doing, before manie honorable witnesses; of which number, some were directed vnto you; whose report ye haue no reason to call in question. 4. It becometh vs, to judge charitable of the Intentions of our Superiors; & most of all, of the Intentions of our dread Sovereigne. Yet, if that hold good which the Supplicants haue offered*

offred to proue, that the *Service booke*, & *Canons*, containe  
*recall innovations of Religion*, we must judge otherwise, *de*  
*condicione operis*, of the matters contained in the booke, than *de*  
*intentione operantis*, of his Majesties intension; altho the inten-  
 tion of the Prelates, & their Associates, the Authors & Con-  
 trivers of the Books, be most iustlie suspected by vs. 5. It is  
 no delight to vs, and can be but small comfort to you, to  
 mention the wrongs, which by you are done to vs all who  
 haue joined in this Covenāt, & doe adhere to the Religion  
 as it was reformed in this Land; in your estimation and  
 writings, we are rebellious, perjured, hereticks, schismaticks,  
 blind guides, seducers, miserable interpreters, ignorants: shall  
 such men as these be your Reverend Brethren? Is this your  
 meeknesse & charitie? Is this the duetie ye expect fro vs?  
 But setting these aside, ye haue wronged vs, in with-hol-  
 ding your hand & helpe from so good a Cause, of purging  
 Religion, & reforming the Kirke, from so many grosse Abu-  
 ses, and opposing all those who haue modestlie labou-  
 red for Reformatio. Your speeches in privat, in your cham-  
 bers, beds of sicknes, & in your missiues, & in publicke, at  
 tables, and in Synods, which are come to our knowledge;  
 we wish rather should be remembred, & repented of, by  
 your selues, than be recired by vs, who desire not to work  
 you any trouble. 6. Altho there bee a perpetuall harmonie  
 betwixt the Word and Works of GOD, farre contrarie to  
 that which we find to be amongst the children of men;  
 yet often it cometh to passe, that the Word & Warnings  
 of GOD, which wee heare with our eares, are not belie-  
 ved, till we behold with our eyes, the plaine Comentaries  
 therof, in His Works. Many Proofs, & notable Documents,  
 haue bene observed of the Finger of GOD, in the Worke  
 in hand, the Characters of the great Workes of GOD'S,  
 more than ordinarie Providence, since the beginning, are  
 legible here. The did the LORD begin this work, when  
 the Adversarie was raised to a great height, & become in-  
 tollerably insolent. The beginniges were small, and in the  
 eyes of the world, contemptible, such as vse to be the be-  
 ginnings

ginnings not of the works of men, but of the *Magnifick*  
*Works* of GOD: the power of GOD sensible in the hearts  
 of many, & manifested by the joy; the teares and cries of  
 many thousandes, at the *solemn* renewing of this *Covenant*,  
 hath bene a matter of *admiration*, and *amazement*, never to  
 be forgotten, to many wise and ancient *Pastors*, and *Pro-*  
*fessors*, who did also finde an vnwonted flame, warming  
 their own breasts; the *plots*, & *workings* of the *Adversarie*,  
 haue wrought against their own *Projects*, & haue served  
 for our endes, more than all that haue bene thought, or  
 done by our selues; that we may justly say, what they de-  
 vyssed, for evill, the LORD hath turned to good; manie  
 thousandes conveyaned, diuerse times, in one place, haue  
 bene kept in such order, & quietnes, without the smallest  
 trouble, in such sobernes, & temperance, without excesse  
 or *riot*, that hardly can *History* furnish a *Paralell*: & what  
 effects there be alreadie throughout the *Land*, of *Pietie*  
 in *Domestick* worship, in observing the exercises of Religion,  
 in *publicke*, of sobernesse in diet and apparell, & of righteous-  
 nesse and concord, we trust shall be sensible by the *Blessings*  
 of GOD vpon vs, & shall be exemplarie to the *Posteritie*.  
 These we present vnto you, and vnto all, as a *Comentarie*,  
 written by the LORD'S own *Hand*; wishing againe, that  
 neither ye nor others, be found fighting against GOD.  
 Who so is wise, and will obserue these thinges, even they shall  
 vnderstand the loving kindnes of the LORD, Psal. 107. 43.  
 LORD, when thy hand is lifted vp, they will not see: but they  
 shall see, & be ashamed, for their envye at the people, Is. 26. 11.

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